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THE REVIEW AND EXPOSITOR

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ONE HUNDRED YEARS: A RETROSPECT.

By President E. Y. Mullins, LL.D.

In the Providence of God James P. Boyce and John A. Broadus were born in the same month of the same year, January, 1827. The birthday of Boyce was January 11, and that of Broadus, January 24. It was fitting, therefore, that Founders' Day, January 11 of 1927, should in a special manner mark the hundredth anniversary of the birth of these two men, who more than any others guided and moulded the early life of the Southern Baptist Theological Seminary.

The notable addresses of Doctors Cody and Duke were necessarily the features of central interest in the program, since they dealt with the careers of the central characters of the occasion. But the entire program was built around these addresses with the aim of giving a comprehensive view of the genius and spirit of the school. Most of these addresses are reproduced in the present issue of the *Review and Expositor*. All of them would have been given if the manuscripts of all had been received in time.

The Southern Baptist Theological Seminary was founded at the beginning of the most tragic period in

the entire history of the South, and if we except the period of the American Revolution, the most tragic in the history of the nation. The year was 1859, a very short time before the devastating war between the states.

The conception of theological education which moulded the life of the school was born in the brain of James P. Boyce, and bears the marks of his genius. It was original in that it differed from prevailing systems of theological education. It was remarkably comprehensive in its grasp of all the necessary elements in training men for the ministry. It was in an extraordinary degree flexible and adaptable, and thus fitted for its task of serving men of varying degrees of preparation. In a profound and striking degree it was the expression of the spirit and genius of Southern Baptists.

Associated with Boyce from the very beginning was John A. Broadus, a great scholar, a great preacher, and an extraordinary teacher, whose genius in conceiving and working out the general plan on the side of its classroom and scholastic needs, was indispensable. These two men, hand in hand, and heart to heart, through all the early years, moulded in clay what life carved later in the marble real.

The earliest work was to all appearances wholly destroyed by the ravages of the war. The activities of the entire group of four, Boyce, Broadus and their able colleagues, Manly and Williams, were tragically interrupted. The whole fabric lay in ruins at the end of the war.

And now there comes into view in the history a spectacle of moral and spiritual heroism of undying beauty and challenging power. With every apparent reason for despair, these men hoped and believed. With opportunities for material gain on the right hand and the left, these men saw only the walls of a spiritual structure, whose builder and maker was God, but whose chosen

instruments were themselves. What we see in the bearing of these men is the action of a creative faith and a will to conquer unequalled in the history of Baptist education. Through the long, lean years of struggle they pressed on, and literally wore themselves out at their task. Mutually dependent upon and mutually inspiring to each other, Boyce and Broadus slowly rebuilt the structure amid the cinders of the devastated South. Because of these things there will always be a halo about the brows of these men. They will always stand apart in the solitary grandeur of their moral and spiritual achievement.

We of today owe them an immeasurable debt. May the inspiration of their heroic lives make us believing and courageous and true to all that is noblest and best in their devotion to our common Lord and Master, whose we are and whom we serve.

A BACKWARD GLANCE.

By Hon. Joshua Levering, Baltimore, Md., President of Board of Trustees of Southern Baptist Theological Seminary.

The Southern Baptist Theological Seminary was born out of a felt need by a stalwart body of our Southern Baptist leaders in 1856, only a little more than a decade after our separation from the Triennial Convention, and the organization of the Southern Baptist Convention in Augusta, Ga., in May, 1845. This was certainly a bold and forward step, and more so when we remember that at that time there were very few Baptist seminaries in the country, and all worthy of the name were located in the North, and recall the very great responsibilities, financial and otherwise, involved in the establishment of such an institution in the South. With dauntless faith, however, and, as we now see it, divinely inspired, a Ministerial Educational Convention composed of representatives from our Southern states was called to meet in Louisville, Ky., in May, 1857, to consider the advisability of, and, if possible, to take steps toward the organization of a theological seminary. This was not done, however, without much opposition. Many of the brethren thought it unnecessary, while others held the view that the ministerial instruction afforded by the colleges of the denomination in the various states would supply the need for such education. Notwithstanding this, the Convention decided quite heartily to establish such an institution, and appointed a committee to prepare plans, courses of study, etc., and report the result of their deliberations at a subsequent meeting. The remarkable feature of this action was the selection of a committee for this purpose, composed of five young men, whose ages averaged at that time about thirty years. Their names were: James P. Boyce, John A. Broadus,

E. T. Winkler, Basil Manly, Jr., and William Williams. The Convention then adjourned amid much enthusiasm and rejoicing. This was indeed a mountain-top experience.

The Committee by correspondence gave much time and thought to the work committed to it, holding a meeting the following summer in Richmond for the exchange of views, and preparation of its report to be made at the next Educational Convention, to be held in Greenville, S. C., the following spring. At this meeting the Committee's report was adopted, a Board of Trustees appointed, and Brethren Boyce, Broadus, Winkler and Manly elected to compose the faculty.

Thus another and even higher step had been taken in the realization of the proposed Seminary. The Convention, however, had adjourned but a short time when Dr. Winkler informed the Chairman, Dr. Boyce, that he found it impossible to leave his pastorate of the old First Church, of Charleston, S. C., and therefore could not accept his appointment. A little later Dr. Broadus also informed Dr. Boyce that the pressure was so great on him to continue his work as pastor in Charlottesville, and especially his responsible duties with the University of Virginia, he would be compelled also to decline. Learning of Dr. Broadus' decision, Dr. Manly wrote to Dr. Boyce he did not believe the Seminary could be established successfully without Dr. Broadus' active participation, and, unless this was secured, he himself would have to withdraw. Thus Dr. Boyce was left with the whole burden and responsibility for carrying out the plans of the Convention. What a radical change in the outlook for the Seminary as compared with that of a few months before! Had Dr. Boyce been a man of less heroic mould and strong faith, he would have given up also, and thus the hope of Southern Baptists for a seminary of their own would have ended in an indefinite

postponement. But, on the contrary, Dr. Boyce's nature was such that when he thought a thing was right, he knew no such word as fail in connection with it. He continued to agitate the subject in press and by personal correspondence, and especially with Dr. Broadus. The latter, after many months of deliberatioin and consultation with some of his personal friends, changed his mind in February, 1859, and so advised Dr. Boyce. When Dr. Manly heard the final decision of Dr. Broadus, he himself concluded to accept his appointment. In consultation together soon after, and by reason of the power given them by the Educational Convention, they selected Dr. Williams to fill the vacancy created by Dr. Winkler's withdrawal. The faculty having thus been secured, announcement was made to the denomination that the Seminary would open in Greenville the following September. This it did, and matriculated twenty-six students, which number was increased to thirty-one during the year. Thus again had the prospects for the Seminary brightened with a wider outlook than at any time before, it now being an established fact. Though lacking equipment of any moment, save a faculty of unusual ability, it prospered from the very beginning, exerting an increasing influence as the months passed.

The second session opened in September, 1860, under the heavy cloud of a threatening civil war. The work progressed during the year, though, as the spring approached, the war between the two sections of the country had materialized, thus creating again a great uncertainty as to what the future had in store for the Seminary. The adjournment took place with the understanding that the school would reopen the following fall, which it did, but, as the war continued with increasing intensity, and the Government of the Confederacy had decided that ministerial students did not come under the law of exemption allowed ministers, the attendance was very small.

In a few months it was deemed necessary to discontinue the exercises and close the institution for an indefinite period. What a sad contrast to the bright outlook with which the institution began, scarcely two and one-half years before! During the three succeeding years the members of the faculty serving as chaplains in the army, or acting as pastors of country churches, etc., managed to eke out an existence for themselves and their families, awaiting the time in God's providence when they could re-establish the Seminary. During the summer of 1865, the war having ended the preceding April, the faculty met again in Greenville to consider the outlook, and to decide what steps to take under the circumstances. Everything was uncertain, and the difficulties so great that the question of abandoning the enterprise was given serious consideration. Dr. Boyce, during the discussion, proposed that he be allowed to leave the faculty temporarily, for the purpose of engaging in some business enterprises through which he might help furnish funds to carry on the work of the Seminary. The other three professors, however, declined the proposition, and then all four, with a heroism of faith scarcely equalled, resolved after earnest prayer to stand together and reopen the Seminary the following fall, basing their decision on the compact that "the Seminary may fail, but we will die first." The next session opened in September with but six students, and only one in the class of Homiletics taught by Dr. Broadus, and he, a blind man.

Dark days were these surely, but nothing doubting, and in reliance upon God, the session continued with a gradual increase in number of students. Naturally, at this time the financial question was one of the most, if not the most important, for how could the work be carried on without adequate support? The first session of the Southern Baptist Convention following the war was held in Russellville, Ky., in May, 1866. Here Dr.

Broadus had the privilege of presenting the interests of the Seminary to the members in attendance. In doing so, he introduced his plan of securing subscriptions, payable in five annual installments, represented by bonds, with coupons attached for the annual payments. The members present responded generously to this appeal, the contributions and pledges amounting to about $10,000.00. This greatly cheered the faculty, and stimulated them to renewed zeal in their life work. The plan thus happily inaugurated was continued for a number of years, being presented at each annual gathering of the Convention, and became one of the main factors in the support of the Seminary. In May, 1867, the Convention met in Memphis, Tenn., and it was there as a member of that body I became acquainted with Dr. Broadus, members of the faculty, and other leaders of the denomination. I also at that time became interested in the Seminary and its needs, which interest has continued through all the succeeding years.

In 1868 the Convention met in Baltimore, the positive statement having been made by Dr. Broadus that, unless Maryland Baptists, who, with their Kentucky brethren, largely supported the foreign mission work of the Convention during the Civil War, came to the rescue of the Seminary it could not survive. Maryland did respond, subscribing something like $20,000.00 to the cause, and thus helped to tide over its pressing needs. In 1869 it became apparent to the Trustees and the faculty that if the Seminary were to accomplish its best work and assume the position intended by its founders, its location would have to be changed to a more central place. The South Carolina brethren, though already much attached to the Seminary, saw the reasonableness of this decision, and willingly acquiesced in it. The announcement was then made to the denomination through the religious press that propositions would be received from the differ-

ent states, and the one embracing the best offer, with due regard to location and financial support, would be accepted. Several states made propositions, but none of them was sufficiently attractive to justify an acceptance. Finally, in 1873 the offer from Kentucky of $300,000.00 with a location in Louisville was accepted, sufficient pledges having been made to justify this action. The working out of this proposition, however, proved a long and arduous task, as it necessitated practically securing subscriptions for this amount by the personal efforts of Dr. Boyce and Dr. Broadus. For several years they gave almost all their time to the irksome duty of soliciting sufficient subscriptions to make the proposition binding.

These were dark days indeed for the Seminary, with the outlook overshadowed by much uncertainty, and lighted only by the faith of these noble men and their reliance on God's blessing. Strange as it may seem, it was during these years that the greatest pressure was brought to bear on Dr. Broadus to leave the Seminary, a step which would have endangered its very existence. These appeals came to him from several of the leading educational and theological institutions of the country, such as Brown, Newton, Vassar, Crozer and Richmond College. In addition, insistent calls came to him to serve as pastor from the two leading churches, perhaps, of the denomination, viz.: the First Baptist Church, of Richmond, and the Eutaw Place Church, of Baltimore. Dr. Fuller, the pastor of the Eutaw Place Church, had died in the fall of 1876, well known as the leading preacher of the denomination at that time, North or South. The church naturally felt that it was necessary, if the work were to continue as begun by its late pastor, his successor should be a man of outstanding ability and reputation, and, therefore, its first call was to Dr. Broadus. This he declined, after due consideration. Had the church

known the inside history of the Seminary as it was being made at that time, it would have continued its efforts, and possibly with success; for later it became known that, owing to the seeming impossibility of securing sufficient funds to justify the removal of the Seminary, Dr. Boyce had made the suggestion to Dr. Broadus that he accept the call to the Eutaw Place Church, of Baltimore, for a period of two or three years, pending the final outcome of his further efforts. In the spring of 1877 there had been secured sufficient pledges toward the amount required to justify Dr. Boyce in announcing that the Seminary would open its next session the following fall in Louisville. This was done, notwithstanding the absence of any buildings, and with only meagre equipment, but with strong faith in God on the part of the faculty for further guidance and blessing.

With the establishment of the Seminary in a permanent home, its development proceeded rapidly, both as regards attendance of students and the interest of the denomination at large. During the next year or two everything progressed favorably along all lines. Suddenly an acute situation arose, as a bolt from a clear sky, which nearly shook the institution to its foundations. Some years prior to this, Dr. Crawford H. Toy, of Norfolk, Va., had been added to the faculty, and for ten years had had a marked influence upon all connected with the Seminary. His nobility of character, piety, genial personality and high scholarship had endeared him to many. It was, therefore, a matter of deep sorrow that in the session of 1879 the faculty was informed by Dr. Toy that as the views he then held regarding the supernatural in the Bible, and especially the deity of Christ, were inconsistent with the Seminary's basic beliefs, he desired to tender his resignation as professor. This was a great blow, particularly to Drs. Boyce and Broadus, as they had become very much attached to him

personally, by reason of the uniqueness of his character. With entreaties, tears and prayers they endeavored to show him the error of his views, but to no avail, and, hence, reluctantly received his resignation. The resignation was duly submitted to the Board of Trustees at its session the following May, and unanimously accepted after many expressions of deep regret and sorrow. The true nobility of Dr. Toy's character was shown by his prompt action when he was convinced his theological views were contrary, in part at least, to those on which the Seminary was founded, he at once made them known to the faculty, resigning his position.

If the spirit of honor and integrity thus manifested had been followed these recent years by professors in many of our institutions of the country, is it not probable there would have been no such division in the Christian ranks as now exists, known as fundamentalism *versus* modernism? Naturally, such an experience was felt keenly by all of the friends of the Seminary, but at the same time they felt quite sure the Trustees had done right in accepting Dr. Toy's resignation.

Again the Seminary was passing through a cloud, which, for the time, dimmed its brightening prospects. It was not long, however, before God, Himself, manifested the truthfulness of His promise, "Them that honor me, I will honor," for in the spring of 1880 Dr. Boyce received a letter from Ex-Governor Joseph E. Brown, of Georgia, in which he assured him of his interest in the Seminary, adding, he would be glad to have a visit from him, that they might more fully discuss the subject together. Dr. Boyce availed himself of an early opportunity to visit him, with the result that, before he left, the Governor presented him with good securities to the value of $50,000.00, a princely gift in those days for Southern Baptists. Thus the Seminary by this God-sent act of generosity, was lifted from its valley of uncertainty to

a mountain-top of assurance. This gift guaranteed the perpetuity of the institution, and from that time contributions came in more freely, a number being given by New York Baptists, secured mainly at the personal solicitation of Dr. Broadus.

During this period also, Messrs. W. F. and George W. Norton, brothers, of Louisville, became interested in the Seminary, and very generously gave a sufficient amount of money to erect Norton Hall. This family have continued to manifest their interest in the Seminary, not only by repeated gifts, but also by active participation in its work. Thus the Seminary's progress during the '80's was one of marked advance in its activities and finances. This, however, was only accomplished at a heavy sacrifice on the part of Dr. Boyce, and for which it seemed he had to pay the inevitable price of overwork.

In the summer of 1888, feeling greatly tired, though apparently in good health, he concluded to make a trip to Europe. While in London he was taken sick, and, finding his health did not improve, decided to go to Southern France. This he did, but the desired improvement did not result. In December of that year he passed away, though only sixty-one years of age, leaving a record attained by few, and whose loss was mourned by the denomination in a peculiar sense. Under ordinary circumstances, the death of such a leader would have proven almost irreparable, but, in the providence of God, one worthy to take his place was right at hand, in the person of Dr. Broadus, who was duly elected to the position at the meeting of the Trustees the following May. It could not be otherwise than that under the leadership of such a man the Seminary should continue to increase its activity and influence, and such was the case for a number of years. With the continued growth of the Seminary, the demands on Dr. Broadus were correspondingly increased. He threw his whole soul and energy into the

work, meeting every requirement with but little thought of conserving his own health and strength. The natural result followed, and in the summer of 1894 his health began to fail. He declined, however, to take any additional vacation, and resumed his duties as President at the opening of the fall session of that year. During the winter, in the hope of regaining his health, he made a brief visit to Florida, but the benefit received proved only temporary. Early in March he was taken seriously ill, and on the 16th of that month, in his sixty-eighth year, was called to his reward. His death was a great loss to the cause of Christianity everywhere.

About this time an incident occurred, which, perhaps, may be worthy of mention, not for the incident itself, but rather for its results. In the gradual development of the work of the Seminary, Dr. H. H. Harris had been called from his position as professor in Richmond College, and also that of the presidency of the Foreign Mission Board, to become a member of the faculty. He had not long filled this position before he realized that a number of the students seeking training to enable them to become ministers of the gospel lacked many of the essentials of a rounded physical life, and that a gymnasium on the grounds of the Seminary was a necessity. Prompted by a desire to have this need supplied, he wrote to the Religious Herald, setting forth his views on the subject, expressing the hope that such a building could be furnished by a friend of the Seminary. This letter fell under the eye of the writer, who, after correspondence with Dr. Harris and others of the faculty, donated the necessary sum for the erection of the desired building.

Following the death of Dr. Broadus, the question who should become his successor became a very vital one. After due consideration of various names suggested for the position, the Trustees at their meeting held in

Washington the following May, elected Dr. W. H. Whitsitt to fill the vacancy; he being at that time the oldest member in point of service in the faculty.

Dr. Whitsitt was a man of fine culture and personality, but in the opinion of some, lacking somewhat those traits of leadership essential in the conduct of an institution like that of the Seminary. This naturally led to some difference of opinion as to his continuance in the office. Unfortunately this division was intensified by an editorial which appeared in a New York journal, in which it seemed to some to be taught that the Baptist denomination originated about the seventeenth century in England. Dr. Whitsitt afterward acknowledged the authorship of the editorial. The theory, supposed to be advocated in this editorial, was so contrary to the belief held by a large number of Southern Baptists that it promptly led to a discussion of the whole question, *pro* and *con,* in the Southern Baptist newspapers. Naturally, with such a discussion, the feeling grew more and more intense, causing a marked division among the leaders of the denomination.

Under these conditions, and with the hope of restoring harmony, Dr. Whitsitt tendered his resignation early in 1899, which was accepted by the Trustees at their meeting in Louisville the following May. This action, however, did not allay the intensity of feeling, which continued to manifest itself in the election of his successor.

At this meeting, and after much deliberation and prayer, the Trustees united on Dr. J. P. Greene, President of William Jewell College, Missouri, a former pastor in Louisville, and a trustee of the Seminary, but one who had taken no part in the recent discussion. It was hoped that Dr. Greene would accept the Presidency, but he had hardly reached home before the united protests of the faculty and trustees of the college, and the Missouri Baptists generally, became so persistent that he felt com-

pelled to decline the position. In the meantime, the Board itself had adjourned. After considerable correspondence over the subject, a special meeting of the Board was called by its President to meet in Atlanta that summer. On assembling, it was quite evident that the same intense feeling existed among the Trustees, and it became clearly impossible to unite on anyone who had taken a pronounced position on the debated question.

Finally, Dr. William E. Hatcher, of Virginia, arose, frankly acknowledging the difficulties of the situation, but added he thought he could suggest a satisfactory solution. He then stated he had searched the country over, and believed he had at last found a man fitted for the position, and one who would be acceptable to all the Trustees. He proceeded to describe the brother as possessing unusual qualifications; physical, mental and spiritual; born in the South, a graduate of the Seminary, at one time an assistant secretary of the Foreign Mission Board, and one in no way involved in the late much-discussed questions.

In measured tones Dr. Hatcher then nominated Dr. E. Y. Mullins, of Newton Centre, Mass., who was pastor there, and had been for a number of years. This nomination was received at first with silence, and then as it dawned upon the Trustees that here was a settlement of their difficult problem, they gave expressions of hearty approval. Dr. J. H. Kilpatrick, of Georgia, then arose and said that 'the time had come to give up all pre-conceived ideas or prejudices, and that as the brother whose name had just been mentioned was known to many of us, and was well qualified for the position, he, therefore, heartily seconded the nomination.' This was promptly approved by the Trustees by a unanimous vote, thus electing Dr. Mullins to the Presidency of the Seminary. A committee was appointed to notify Dr. Mullins of his election. This action was naturally a great surprise to

him, and his name had not been publicly mentioned in connection with the position, nor had he been approached at any time on the subject.

He, however, gave serious consideration to the matter, came to Baltimore to consult with the President of the Board, as well as with others, and finally decided to accept the position, so unanimously and heartily tendered him, and in due time entered upon the duties of the office.

God's blessing has rested upon this union. Under the wise and capable administration of Dr. Mullins the Seminary has steadily grown in influence, and in the enrollment of students, the latter having passed the four hundred mark. In this advance he has been ably assisted by a faculty of unusual strength and power. Today the Seminary, occupying its new and beautiful location, with its large and commodious buildings, faces the future. What that shall be will depend largely, under God, upon the way in which the student body of this decade receives and discharges the sacred trust committed to it by its founders and their co-laborers in the years that have passed.

JAMES PETIGRU BOYCE.

By Z. T. Cody, D.D., Editor The Baptist Courier, Greenville, S. C.

Dr. Boyce was an impressive personality. He was of medium height, something under six feet, and weighed something above two hundred pounds. Architecturally he was rotund, but graceful in his movement. There was nothing ungainly or out of proportion in his make-up; nor could the most prurient curiosity find an oddity in him physicallly, mentally or spiritually. In all his proportions he was a man. His bearing was grave and dignified. There was never a let-down; but I did see him once hilarious. It was when Dr. Broadus succeeded in raising a large sum of money in New York for the Seminary. To a new student he had the appearance of sternness. There was hardly anything of the open cordiality and personal charm that instinctively invites to familiarity. In his presence always you were one person, he another. Familiarity was out of the question. He was as naturally an aristocrat as Mr. Bryan, say, or Grady, was a democrat. The first impression he made on a student was not pleasant. I can never forget my own first utterly erroneous opinion of him. This soon changed. But there was an impression he made on all new students that never changed. It was that of respect. He might not be loved at first. But who ever failed to stand in awe of him? In my day only one student ever uttered a disrespectful word to him, and this he expressed in an insulting note. It created consternation among the student body; and no one was surprised when, a few months later, this student became so deranged that he had to be sent to the asylum for lunatics. With all others, respect deepened into reverence; and reverence into love as we came to know him. And, since his departure, love and reverence have become veneration.

James Petigru Boyce was born in Charleston, S. C., on January 11, 1827, just one hundred years ago today. His father was Ker Boyce, a man of great wealth, social standing and political influence. His grandfather, John Boyce, was a Revolutionary hero. His mother, Amanda Johnston Boyce, was of distinguished family and of gentle nature and rare amiability. She was converted under the influence of a sermon preached in the First Baptist Church of Charleston by Dr. Basil Manly, Sr., on the Sunday following the death of his little son, John. The text was Gen. 43:14: "If I be bereaved of my children, I am bereaved." Mrs. Boyce's conversion led a little later to membership in that church. Previous to that, and for generations past, the Boyces were all Presbyterians. That sermon, an outgrowth of what Dr. Manly felt at the time, was a movement of Providence, gave to the Baptists James P. Boyce, the founder of the Southern Baptist Theological Seminary. He grew to manhood under the instruction and worship of this church. There he heard such ministers as Dr. Manly, Dr. W. T. Brantley, Dr. Richard Fuller; and, in the City of Charleston, at that time the chief seat of culture of the South, he came under the influence of many men of distinction. There was nothing in his boyhood that was especially marked. He was a studious youth, full of fun, faithful at Sunday school and church, eschewing most of the sports of the period but loved archery, chess, billiards and the old dances of the fashionable South. He was truthful, reliable and manly. He never sank under the pride of wealth or the dissolute temptations of youth. At the age of ten his good mother died, charging him to care for the other children, a charge sacredly kept throughout life. When about sixteen, in 1843, he entered the College of Charleston and remained there for two years, finishing the sophomore class. Dr. Brantley was president. It is said that he formed a high opinion

of young Boyce, but was uncertain as to the outcome, because of his love of practical jokes. After one of his pranks Boyce tried to hide behind a tree, but the president saw him from his window and was heard to remark, "There is Boyce, who will become a great man if he does not become a devil." But with his fellow students he was popular and was held in high esteem for his manly courage, his kindness of heart and his contempt for anything mean.

In 1845 young Boyce entered Brown University and came under the powerful influence of Francis Wayland. Kindred spirits met. Young Boyce was now eighteen and rapidly entered into that inheritance of manhood we would naturally expect. At this point in his life, immediately before his conversion, he was a most interesting object to look upon. The best, the very best, that this world had to offer was his and was before him. He was gifted above his fellows. His whole moral character had been preserved in its integrity. His taste, delicacy and culture were exquisite. He had great wealth; and he was maturing all the capacities to wisely manage and increase this gift of fortune. The noblest ideals of life, for this world, were in his mind and heart. So far as we can see him now, he was free from the false pride that so often goes with such a fortune and family inheritance. He was like one in the Bible whom the Saviour looked on and loved. His father had great confidence in him and had set his heart upon a high worldly career for this son. That career was certainly immediately bebore him, and he almost certainly saw it. It was at this point that Christ met him. What would he do? We recall that period in Moses' young manhood when it was his, if he should so choose, to be "the son of Pharaoh's daughter." But Moses made another choice. And so did Boyce. It was a turning point in the history of Southern Baptists!

His conversion came in his junior year, and it was indeed a conversion. Dr. Wayland, the faculty and the Christian students were profoundly interested in the great matter of the conversion of those students who were not Christians. Special services were held and sermons preached for this purpose. James P. Boyce became a special object of prayer. He manifested deep interest at the services held at the regular college fast on the last Thursday in February, 1846. A few days after this, he came for a short vacation to Charleston; and on the way there, making the trip with a fellow student in a small sailing vessel, he was profoundly interested and spent much of the time with his Bible. When he reached Charleston he found a revival in progress, conducted by the great Dr. Richard Fuller. Many became interested in him. Boyce's sister said, "But James has not been so bad as the rest of us." But he did not take that view of himself. He was under a deep conviction of sin, and soon found peace at the atoning cross of Christ. On the 22nd of April, 1846, he was baptized into the fellowship of the First Baptist church of Charleston. The whole course of his life from that day was changed. In view of the sacrifice of Calvary he made his choice. Upon his return to college he threw himself into religious activities. His conversion and quiet earnestness were powerful factors in the college revival that followed. It was the *conversion* of his fellow students that he sought. At the same time he became deeply interested in the work of Missions. Shortly before his graduation at Brown, in 1847, he settled the question of the ministry as his life calling; and he returned to Charleston with his mind in a mighty ferment to settle all questions theological and philosophical. Those with whom he conversed had to answer questions. A distinguished minister, on meeting him said, "I am glad to see you, James; but don't ask me any hard questions."

He was thirsting for knowledge, and resolved on a life of thorough scholarship. It is needless to say that his father was disappointed in the choice of the profession that the son had made, and I need hardly add that the son remained immovable in his decision.

I cannot go into details of his varied life. But one event at this time cannot be passed over. Ere long he was in Washington, Ga., at a wedding, and, strange to relate, fell head over heels in love at first sight with one of the fair atttendants. There is not a single one of his old students who can possibly be made to believe it. But it is fact, nevertheless; he proposed on the day after the wedding and experienced all the misery and wretchedness of a flat rejection. Who can imagine "Jim Peter" in that role? But history is history. He was, let me hasten to say, more successful later at the same shrine, and was married to Miss Lizzie Llewellyn Ficklen on December 2, 1848.

His first ministerial work was that of editor. Let us not forget this. He became editor of "The Southern Baptist," Charleston, S. C., in November, 1848. He found no difficulty in producing a good paper; but producing a paper Baptists would take and pay for was another thing. He was in position to live without salary; but to endure the misunderstandings his editorials produced was too much for him. And so he resigned after a few months in some disgust. But while editing this paper he broached, in one of his leaders, the question of one seminary for the South.

Dr. Boyce was in Princeton Theological Seminary two years, 1849-1851. In his last year he doubled up and took two courses. He was always a worker, and could stick to it incessantly, giving himself under long strains only five hours of sleep out of twenty-four. He was at Princeton in the days of the Alexanders, James, J. W., and Addison. At that time also Dr. Charles Hodge was

in the full measure of his truly great work and influence. After Francis Wayland he was the most potent of all the powerful influences that helped to mould and direct the mind and life of Dr. Boyce. He was a theologian and Calvinist, and Dr. Boyce was foreordained to the same. If the fish was made for water, if the bird has been fashioned for the air, Boyce was born and built for theology. When he left Princeton the stamp of Hodge was forever upon him, but upon him as something to which he was born.

From 1851 to 1855 Dr. Boyce was pastor of the Baptist church of Columbia. In the spring of 1855 he accepted a call to the chair of Theology in Furman University, and in May attended the meeting of the Southern Baptist Convention. There is no need to call attention to this except for the facts that on the way to this convention, at a point some miles west of Augusta, Ga., Broadus and Boyce met for the first time; and also it was at this convention that Dr. Boyce stood before Southern Baptists for the first time to read a report which he had spent the whole of the previous night in preparing. From the day of that report to the end of his life he was accepted by the Convention as one of its outstanding leaders.

Dr. Boyce's life and services were indeed many-sided. He was a great business man. A whole address could be given on his interest and work for the Negroes. During the war he was, for a time, prominently in politics, and his statesmanship and services to his State and country were notable. He was throughout life a Christian citizen, benefactor and public spirit. His community, the wider interests of the work of philanthropy, and especially his own denomination made large claims on his interest, time and wisdom. But as I look back over his life, there were three great contributions he made to Southern Baptists, which I must single out for mention.

He was the founder of the Southern Baptist Theological Seminary; he was the author of Boyce's Abstract of Systematic Theology; and, all unconscious of what he was doing, he enriched his denomination by the gift of a surpassingly noble character. I can give but a meager idea of these contributions, but I must try to call your attention to them:

1. *Dr. Boyce was the founder of the Southern Baptist Theological Seminary.* He was not alone in this great achievement, by no means. But without controversy his will forever be the first name in this enterprise.

For at least twelve years before 1859, our brethren in the South were discussing the advisability of a seminary for the whole South. There was not one. There were theological departments in a half-dozen or more of our Southern Baptist colleges, but they had most inadequate courses of theology, having only one professor. Such a department was at Furman University with Boyce as professor. When young Basil Manly finished his college course and wanted a first-class theological education, he could not find the opportunity for one in the South, but had to go north, and chose Princeton, a Presbyterian seminary. The same was true for Boyce, and for others. Our wisest men saw the outstanding need, and from 1845, when the Southern Baptist Convention was organized, were seeking for ways and means to establish a Baptist seminary of first grade for the South. But to see a need and to meet that need are quite different things. Insuperable difficulties for a half-dozen years and more seemed to stand across every plan proposed. Conference after conference met only to appoint committees to report to a subsequent conference. It took years to get where a start could be made. And it was Dr. Boyce who made this start possible. He made it possible, not only by the practical energy he brought to the task, but also by placing before our people the ideal of a seminary which powerfully appealed to them.

When he was professor in Furman University and while he was thinking of a Southwide seminary, he delivered an address that proved to be epoch making. It made a profound impression on those who heard it. A. M. Poindexter, who was present, pronounced it "the ablest thing of the kind" he had ever heard. Its reading, after publication, produced a like impression throughout our thoughtful brotherhood. Its ideas are now, because of their incorporation into this School of the Prophets and their wide and ever widening acceptance, commonplace. But we will risk the assertion that no one yet can read the pamphlet without feeling the power and finality of that utterance. His subject was "Three Changes in Theological Education."

Up to this time all seminaries had been formed on the aristocratic model. But here is a Baptist aristocrat who now proposes a democratic seminary. I can't say, quite, that he was the first to see the changes needed. Francis Wayland, years before, had caught the vision. We are also told that something of this new ideal was at work in South Carolina. But it was Boyce that caught the vision in its fullness and in its power. He not only proclaimed the ideal so that men could see it in all of its bearings, he proposed to carry it through.

Heretofore, theological seminaries were for college graduates. But who were the men whom God was calling into his ministry? The vast mass of the ministry were men who had no college advantages and who could not possibly enter a college. What was being done for them? Almost nothing. It was this vast need, and neglect, that moved Boyce's heart. He saw in it one of the great causes for the dearth in the calling of the ministry at that time—a dearth that all denominations were then feeling, as many are now feeling it. A trained ministry meant an adequate and increasing number of ministers. A ministry, neglected in its training, meant a decreasing

number who entered the calling. Training and numbers are more intimately associated than we are accustomed to suppose. At that time, here in the South, when we were not training our ministry there was dearth. In those denominations which accept only college graduates for the ministry, who make no provision for using or theologically training any other class, there is still a dearth.

But it was not possible to train the great body of the Baptist ministry in the earlier days of Boyce. They were not college men. And the seminaries would receive no other kind. It was this that Dr. Boyce proposed to change. He saw that in the work and providence of God the mass of those called were not college men and could not be. He saw what a service these men were rendering to God's Kingdom. He saw that only those denominations were reaching the people who used the non-college men whom God was calling. In short, he saw the movement of the sovereign Spirit of Christ, and he rejoiced in it. But he profoundly felt the need of this ministry for training in its holy calling; and he felt the call of God to meet this need.

But how could it be done in a seminary that maintained the highest standards of scholarship? That was the great problem. The vast majority of educators felt that it simply could not be done, and their lack of faith reigned for many a day. Let it be said that, however greatly Dr. Boyce saw the need of the mass of the ministry, he never for one moment dreamed of lowering the standard of scholarship for the ministry. Rather, his aim was to elevate it. This is dwelt on at length in his notable address.

But the wonder is not that he saw the new ideal, but that he achieved it. It must be said that this great achievement was not by Boyce alone. It was the product as well of Dr. Broadus, who was fresh from the Uni-

versity of Virginia and was thoroughly familiar with the system of schools that had been in operation there since the days of its founder, Thomas Jefferson. It was Broadus, as I believe, who devised the practical scheme that made Boyce's great ideal workable. It was the greatest achievement in seminary work that has ever been accomplished in the Kingdom of Christ. And as proof of this, almost all seminaries that have been established since that day, and many of those that were established before, have been profoundly influenced by what those men did. By itself it was enough to make those men to be forever remembered. This new ideal at once captured our Southern Baptist leaders. They saw how perfectly it was adapted to the needs and ideals of our Baptist life. It was something they believed in and could work for.

The birth of a child is a wonderful event. But the birth of a child and the rearing of a child from the cradle to manhood are two different things. Boyce and Broadus had brought this child to birth, and now it became theirs to bring it through untold sacrifices to maturity. It is a kind and wise Providence that hides the future from our knowledge. Had Boyce known what was before him, it is doubtful if even his strong heart could have stood up before it. He was fitted for great things. But had Providence and fortune built him for begging? It would seem that this was the last thing thought of in all the program of his life. But begging, ceaseless begging, humiliating begging, was to be his lot.

The Seminary began its life in 1859. The year before it opened Dr. Boyce had to spend a year in South Carolina raising $70,000.00 to complete $100,000.00 for its endowment. He was young then, and wealthy, and a prodigious worker. Over the State, everywhere, he went in his two-horse buggy. He triumphed and secured the full amount. There was a year or two of peace and

prosperity. And he gave himself to his loved books and to his lectures on theology.

Then came the war. He was in that State where it broke forth first and in its fury. He was opposed to it. He did what he could to stem the tide. He entered politics to stand for saner views; but was overwhelmingly defeated at the polls. The Seminary was kept going for a year or two, but it was a hopeless struggle. It closed in '62 and did not open until after the war.

What, now, was to be done? What could be done? The Seminary's funds were practically all gone. The notes due it were useless. Dr. Boyce's fortune was to a great extent swept away, and what remained was greatly endangered by an iniquitous lawsuit. The whole South had been upturned, shaken to pieces, overthrown, and lay in ruins. Yet Dr. Boyce called the professors together to consult as to the future. They were common sense men and faced conditions as they were, and all the hopelessness of the situation. Had they been blessed only with common sense they would have abandoned the enterprise. After long consultation, it was Dr. Broadus who said, and let his words never, never be forgotten: "Suppose we quietly agree that the Seminary may die, but we'll die first." Dr. Broadus adds, "All heads were silently bowed, and the matter was decided." The Seminary opened in the fall with seven students. From that day to almost the close of his life Dr. Boyce gave himself to the raising of funds to meet expenses. He himself gave a thousand dollars that fall to help pay salaries. How much he gave in the years to come no one on this earth ever knew, or ever will know. At times he was in the bank for $10,000 and more for money to meet current bills. Again and again, as the years came on and crisis after crisis was upon the Seminary, he was appealing to the brethren by mail and going wherever a door opened to beg for money and to raise five-year bonds to keep the

Seminary alive. His sister tells that she once heard him plead his cause in the Citadel Square Baptist Church of Charleston, the city he grew up in as the wealthiest boy of the State, and "she sat and wept to hear him beg so hard." In one of his notable speeches in the Southern Baptist Convention, he cried out, "I have begged for the Seminary as I would not beg for myself if I were starving," and Broadus, who heard him, adds, "and his proud face proved it true."

And during these years of begging and sacrifice, great corporations and institutions were seeking his services by the offer of princely salaries. A railroad company wanted him for president, an industrial organization in his State offered him its presidency. Colleges were calling him; and bank after bank sought his services. He had no compunctions of conscience against making money. No man in our history has stood in a truer relation to wealth. But he had, under Christ, given himself to the Seminary. He himself said, "It is my child." And no offer that ever came to him was considered for a moment. But, in his mind, the greatest sacrifice he made for the Seminary was not financial, however great that was. He loved his books. He had a lifelong ambition to be a theologian. Theology was more to him than money. This ambition, at least he himself felt, he was sacrificing to beg for the Seminary.

This speech cannot dwell on the details of the years that followed or give any just account of his herculean efforts to endow the Seminary. When it became necessary to move the Seminary to Kentucky, he himself came out here some years in advance of its removal, to raise $300,000.00 in the State. He was then in the prime of his character and his powers. It is not surprising, but it is none the less wonderful how he won Louisville and Kentucky. At times the great struggle seemed almost hopeless. He met opposition, and the kind of opposition

that is very depressing. Even his stout heart had its moments of great discouragement; and, once or twice, he almost gave up. He was succeeding marvelously, and then came the financial crash of '73! "Had he best not give up?" was a question that came then like an interrogation of Providence. Dr. Boyce staggered before it.

It was Dr. Broadus who was his good angel in these seasons of discouragement. In one of his letters to Dr. Boyce we read: "I do not wonder that you sometimes feel discouraged, painfully. The task is difficult and the kind of opposition encountered is very depressing. But life is always a battle. My dear fellow, nobody but you can do this thing. I believe you can do it; and it will be, all things considered, one of the great achievements of our times. To have carried it through will be a comfort and a pleasure to you through life, a matter of joy to the many who love and honor you, an occasion of thanksgiving through all eternity. Opposition?—every good thing encounters opposition. Think of Paul, of Jesus!

"Nay, nay, no such word as fail. Somehow, somehow, you are bound to succeed. The Seminary is a necessity. Our best brethren want it. God has blessed it thus far. It is your own offspring. You have kept it alive since the war—fed it with almost your own heart's blood. It must succeed, somehow, and you are the man that must make it succeed."

And he made it succeed. He raised this endowment. He won a large number of great friends, and he won them for the Seminary. He saw it come to Louisville and enter on its great career.

There were other crises that came; and one of these again threatened the very existence of the Seminary in the fall of 1879. Dr. Boyce was never more at his wits' end. A general campaign again for endowment was out of the question. And yet the Seminary was going on the

rocks. In great earnestness he begged his colleagues, and he begged the student body to pray that God would lead someone to give the Seminary $50,000. He did not have the least idea who would do this. But in a very short time that prayer was answered; and Senator Joseph E. Brown, of Georgia, sent for Dr. Boyce to come to Atlanta. He went, and came back with the $50,000. The life and success of the Seminary were assured from that great day. Dr. Boyce lived to see a good endowment; he saw the Seminary enter its own fine buildings on Broadway; he saw the student body become the largest of any seminary in America; and he lived to see thousands of others loving the old institution with something of his devotion. It was his work, under God, to give to Southern Baptists their greatest institution.

2. *Dr. Boyce gave to Southern Baptists "Boyce's Abstract of Systematic Theology."* It was his greatest ambition to become a theologian. He felt, as we have seen, that he had to sacrifice this ambition on the altar of the Seminary's financial exigencies, which exigencies had a way of continuing from the time of its founding to almost the close of his life. It is true, the kind of studying he wanted to do and which he would have done was made impossible. But has God ever given to any of his great servants the ideal conditions for work which their own ambitions have craved? He has certainly not often done this. But he has seldom given to any of these more difficult circumstances than those which beset almost all of Dr. Boyce's teaching days. Almost any other man would have given up his studious ambitions and have said, "All of that has become impossible." But Dr. Boyce never did this. He maintained high ideals, and in the very closing years of his active life produced his book. It is no purpose of mine to give a review of it or to compare it with others. He himself was greater than his book. But the book, theology that

it is, and abstract theology at that, partakes of his personality. It reveals that reverence in which his innermost soul lived, and the certainty of his faith. It partakes of the largeness of his mind, its richness and fullness, its almost perfect orderliness and its genuine honesty and humility. Dr. Boyce was his theology incarnate, and because of this he was a greater teacher of theology than a writer. Next to Dr. Broadus he was the Seminary's greatest teacher.

I have often tried to compare him with Dr. Broadus. They were the truest yoke-fellows of our Southern Baptist history. Their lives were both devoted to the same great work, from which no temptations of princely salaries and pleasanter jobs could tempt them. They loved each other as brothers; they spent their lives in preferring one another in honor; no drop of jealousy ever entered either heart; and each thought that the services of the other were more necessary to the Seminary than his own. But they were different. Broadus was the greater scholar, the greater writer, the greater orator and the greater teacher. (Was there ever another such teacher as Broadus?) To put Dr. Broadus ahead of Dr. Boyce in these respects is certainly to say nothing derogatory of Boyce. He stood supreme in the granite and grandeur of his character, and in its all but perfect simplicity. Both stood in profound reverence before God's revelation in the Bible, and had not a touch of that prurient curiosity that would pry into the Holy of Holies and come out crying that they found nothing, or "found only an ass' head." Broadus impressed his students with the danger of trusting too much to human scholarship and logic. Boyce impressed them with reliance absolutely on things revealed. Broadus carried his students through the intellectual problems that beset them. Boyce made them feel that all of their problems were already solved. Broadus was a careful pilot, on a great ship loaded down

with theological students in dangerous waters. He steered safely between great dangers. Boyce was a granite rock in a stormy sea, against which and beneath which ships could anchor in confidence. Which of the two was the more serviceable to their students I have never been able to decide. We thank God for both of them, and both were needed in my day.

Dr. Boyce was a whole-hearted Calvinist. He accepted in toto the solutions of that system of theology. He believed in the fall of man and his utter alienation in sin; he believed in the atonement of Christ, limited in its application; he believed in simon-pure Calvinistic election with what it involved, preterition and all the rest. He accepted this system, not reluctantly as if driven to it by irresistible logic, against will and heart. Nay, he loved it. He found in it satisfaction, repose and freedom. He would have been restless in any other system. I am not saying that Calvinism is the best solution of the religious problems of life: but I am saying that Dr. Boyce found it the best. And, before we reject this solution, we ought, at least, to recognize its fundamental principle. It is an easy thing to seize on one or two minor points, lift them out of their connection and judge a whole system of truth by them. Critics of Calvinism usually take but one point, that of election, and rapidly reveal absurdities. More than one such critic has asked in some amazement, "How could such a man as Dr. Boyce believe this?"

Dr. Boyce's Calvinism was simply the outcome of his belief in the greatness and the holiness of God. To him God was God. In his theology God had absolutely the first place, and not man. If we could imagine intelligent beings thinking of God before man was created and before sin called for redemption, we would have to believe that they thought of God as indeed omnipresent, omniscient, and omnipotent, who knew from Eternity all things. No other view could have been possible. To Dr. Boyce

the creation of man and the coming of sin did not change God. This was fundamental in all his thinking. The difficult problem in theology is this, How was it possible for such a God to make man in reality a free agent with power to choose and determine his own course? How could such a being be created? Some, to hold to their belief in man's freedom, have limited God. Others, in holding to the angelic view of God, have denied man's freedom. Dr. Boyce did neither. So great, though, was his conception of God, that he would have wiped out freedom itself if necessary to that conception. But he recognized freedom as an undeniable fact of life. And it was in the great system of Calvinism that he found it possible to hold to both, but to give the primacy to the greatness of God. It ought to be said, in justice to him, that he fully recognized that we do not yet know all the mysteries involved in this vast problem. In fact, before it he stood like a little child.

Dr. Boyce's theology was what it was because in all his thinking, as I have said, he gave the primacy to the greatness of God. Not only so, but he loved God. And is not this, after all, the very first endowment for one who would become a theologian? The Bible itself would lead us to think so. "Hear, O Israel, the Lord thy God is one God. And thou shalt love the Lord thy God with all thy soul, and with all thy mind and with all thy might." We have seen how Dr. Boyce himself felt that his ambition to be a theologian had been sacrificed on the altar of the Seminary. But was it the case? His book, as does his life, gives us a vision of the Eternal God, and it also shows that he loved God supremely with all his heart, that he loved him with a mind that fearlessly, and regardless of man, carried his thoughts of the holy God to the limits of every conclusion; and that he loved him with a might that would crown God absolutely over all things. He was, I think, a theologian of high order.

3. The other contribution Dr. Boyce made to our

Southern Baptist life was a contribution he was unconscious of. *It was his own character.* No one who came under his influence can ever forget him. I have spoken of his reserved dignity and aristocratic bearing, and the distance that he created between himself and new students. Your heart drew nearer to every other professor in that great group than to him. A false impression of him was almost inevitable. But it was not long before you began to suspect that you were misunderstanding him. Yet this change came from no pains that he took to remove the wrong impression. He moved steadily in his course, and was always himself.

It was, as I remember, his short prayers at the opening of his classes that began the work of the real revelation of his heart. These prayers were something remarkable for their simplicity and childlikeness. I can never forget them. I can see and hear him as distinctly as if they were on yesterday. Every time I heard one, the desire arose in my heart, "Oh, that I could pray that way!"

Next came the revelation of his unusual consideration and courtesy. He treated every student in the classroom as if he knew him to be a perfect gentleman. This was so genuine that no one could mistake it for a mere class room effort to be courtetous. It never changed. I saw him tried under all classroom conditions. I saw him tried by every imaginable kind of student. I saw stupid students ask him questions which he had just answered; and always he would turn and answer their questions as if they were most important and as if they had not ever been asked before. There was never a rebuke, never a touch of irritation or impatience, never anything curt in his answer. Never a reference to the fact that he had just answered that question. And no apology that he had failed to make himself understood. All was manly, courteous, considerate; and, as I have often thought, the most marvelous exhibition of patience any classroom ever

saw. It was not long before new students began to see him in his true character. It must not be thought that he was utterly imperturbable. If any student certainly exhibited what was false, the reactions of the old lion were instantaneous and tremendous. On one occasion he thought a student had told him a lie. He arose in his chair, but before he could speak the student fell like a dead man to the floor. There was something terrible in his face when he was aroused. But it was only moral baseness that could change that calm face into a veritable thunder cloud. He was patience itself toward every other sort of student.

There was another thing that revealed Dr. Boyce to his students; it was his genuine appreciation of all that was done for him. His prayers revealed him as he stood before God, his considerateness revealed how he thought of others. But how did he really think of himself? Was he selfish, or egotistical, or proud? Those are questions a little difficult to get light on when they relate to such a man as Dr. Boyce. He gave the very distinct impression of aristocratic pride. But such was not the case. And we came to see it in the utterly unaffected and hearty way in which he responded to every token of affection and thoughtfulness on the part of the students. Present him with some real token of your love and it broke him to pieces. That such things could come to others was what ought to be, but that they could come to him was a surprise that filled his heart with a sense of unworthiness and boundless gratitude. No one but a genuinely humble man could feel as he did about such personal attention from others.

I wish there was some way in which our people could see Dr. Boyce's character as it was. It is one of the greatest treasures of our history. In it were mingled, in due proportions, righteousness and love, humility and strength, gentleness and power, meekness and will, prayer and self-reliance. He was never weak, and he was never

rough. But what is the use in using adjectives? They, after all, mean only what one reads into them. To know Dr. Boyce you must see him as he lived in all the varying and actual situations of his laborious and trying life. How did he live in these? Broadus' Life of Boyce ought to be read and re-read by every Southern Baptist.

As I have read this Life, and as I recall Dr. Boyce, two things about his character have grown on me. They are the genuineness and the simplicity of that character. Through and through he was genuine. Dr. Broadus truly says, "There was no false timber in him." His opinions were sound; his business judgment remarkably good, and his business character was simply perfect. Men relied absolutely on his word. If anything, he created too great a confidence, for sometimes instead of doing their part, men would say, "Oh, Boyce will see that it is done." He was honest in his opinions, and stood for them with bull-dog tenacity, but was never obstinate. He was not an orator but could support a proposition with power. He was too genuine to be a great orator, for he could not improvise feelings, nor was there in him a touch of the histrionic. His honest mind gave forth only what he actually and sincerely thought. He loved to please, but it can be truthfully said that he never said anything to please an audience. What he was in public that he was in private, in all the relations of life genuine. Every obligation, the smallest as the greatest, was to him sacred. He paid his debts to the cent. He kept his appointments to the minute. He answered letters if they kept him up all night. He remembered all the little obligations to others, and filled their lives with cheer and good will. What he could not understand was that any man could make a financial obligation and not meet it. At one time he began suits to collect the money due on bonds to the Seminary. He had to back off from this, of course. But it was no small matter to get him to back off from it.

Along with his genuineness must be placed his simplicity. I suppose "simplicity" is the word. It is if we will give the word its New Testament meaning. Sometimes the word is translated "simplicity," sometimes "liberality," sometimes "singleness," all three. It is the virtue that leads one to meet the varying situations of life according to the demands of each; to act from the needs of that occasion without admitting ulterior thoughts and motives. If a situation calls for liberality, then simplicity gives what is called for, without considering the dozen ulterior reasons for holding back. If it calls for admiration it gives that. If for tears, it "weeps with those who weep." It gives to all the changing phases of daily life the response that is called for. This is the "simplicity that is in Christ;" and the man who has it is not under the control of "wise" and ulterior motives. The man who has it has a moral unity within himself that saves him from hypocrisy and has that which changes his mood and heart with all the changing phases of life. He is all things to all men, and yet he is always himself. It was this virtue that pre-eminently characterized James P. Boyce. And it accounts for that life that was so true to every man he met and which won everyone who came to know him. His servants loved and revered him. His business associates believed in him absolutely. He gave away thousands and tens of thousands which no one ever knew of, and yet he was a wise financier. He could eat at the table of an old negro servant without self-consciousness. He was greatest and best in his own family. He could bear opposition in the spirit of Christ. He was tenderness itself to all the lowly and suffering; and out in life was full of good cheer and joy.

Such a man was James Petigru Boyce. I have given a bare glimpse of what he did and of what he was. Those of us who knew him count it as one of the very greatest

blessings of life that we came in touch with him and under his influence. He is the type of man to hold up before the ministers of the South.

How can you account for this man? Efforts have been made to trace the power and nobility of this character to his father—to his mother—to his Scotch-Irish inheritance—to his teachers in Charleston, Brown and Princeton, and to the city in which he grew up. Much is to be said along all of these lines. The powerful traces of their influence can be found in the career and in the character of Dr. Boyce. But when all is said, that can be said for these, it will, I think, have to be confessed that they do not account for this remarkable man.

For the true explanation of Dr. Boyce and of the life that he lived in devotion and sacrifice, and of his marvelously adjusted character, we have to go back to his conversion to Christ. His life and character had their determining cause at the cross of Christ as certainly as they had in Saul of Tarsus. It is only the cross at Calvary that can produce such fruit. Dr. Boyce came to it under a deep conviction of sin, laid hold on its mercy, as would a prodigal, laid his all on that altar and humbly asked, "Lord, what wilt thou have me do?" In that sacrifice and in that devotion we see the only possible explanation of this life. Other forces entered into it. They played their part. We are thankful for all of them. But the part they chiefly played is often overlooked. They were valuable, but valuable primarily for sacrifice. These inheritances were, " a lamb without spot and without blemish." He had what was acceptable for God's altar. His noble inheritance played in this man's life what like and great possessions played in the life of Paul. "But what things were gain to me, these I counted loss for Christ." And all that he had he "counted to be loss for the sake of the surpassing knowledge of Christ Jesus." And because he did this, we see in James P. Boyce, not the man, but the Christian.

MEMORIAL ADDRESS OF DR. JOHN A. BROADUS, JANUARY 11, 1927, FOUNDERS' DAY.

By Claude W. Duke, D.D., First Baptist Church, Tampa, Fla.

A new generation hath arisen that knew not Joseph. It was thirty-two years ago that the students and teachers of the school of the prophets here were saying to one another respectively: "Knowest thou that Jehovah will take away thy master from thy head today?" An afternoon paper of this city was saying: "Dr. Broadus, our first citizen, is dying tonight." Rabbi Moses, from his own pulpit, the following Sunday morning, was saying: "The glory of Louisville has departed from her with the departure of John A. Broadus. The splendor, the ornament of the place is gone, since the greatest and saintliest man who had dwelt in it has left it forever, never to return. Our city is like a ring, the precious stone of which has been torn from its setting and become lost." Dr. P. S. Henson, at the funeral, was saying with bated breath: "It is fitting on such an occasion as this that another John A. Broadus should speak, and there is none left on earth. His words were 'apples of gold in pictures of silver!'"

It is impossible to describe the feelings that surged in our souls that morning when we read in the paper that our great prophet had left us to meet his Savior face to face. We walked on tiptoe and whispered as we talked to one another. I can never forget my modest surprise and my tender appreciation when I was notified that I had been chosen to serve as one of the active pallbearers. I am sure I was selected because I am a Virginian by nativity, for I was only a second-year man. The privilege permitted me to watch from a point of vantage the faces of the great throng. They were a

study in reverence and respect. Hack-drivers and pedestrians alike bared their heads and stood wiping tears from their eyes. The streets were crowded all the way from Walnut Street Church to Cave Hill Cemetery. The procession of loved ones, of faculty and students, of Confederate Veterans, and of throngs of devoted citizens was more than a mile in length. The burial consumed an entire afternoon, and not a person was in a hurry to see the end.

We buried him between Boyce and Manly. "They were lovely and pleasant in their lives, and in their death they were not divided." Four of our students sang his favorite hymn as his body was lowered into its resting place:

"He leadeth me! O blessed thought!
O words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me."

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea—
Still 'tis His hand that leadeth me!

Lord! I would clasp Thy hand in mine
Nor ever murmur nor repine;
Content whatever lot I see,
Since 'tis my God that leadeth me.

And when my task on earth is done,
When by Thy grace the victory's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me."

As we turned away the sun had slipped out of sight behind the horizon. Shades of flamingo and gold tinted the azure of the sky and painted a scene that seemed to form a vestibule to heaven. The evening star beamed

with a beauty and brightness that was like unto the eye of the Father. All nature was silent and still, and the night watches stole out of their hiding as if about to join a chorus of angels in singing a welcome, to be followed with a hallelujah of praise. God never seemed so near, heaven never seemed so real, and life never promised so much of useful service.

> "Thus, though oft depressed and lonely,
> All my fears are laid aside:
> If I but remember only
> Such as these have lived and died."

Today we are celebrating the birth of the founders of our great seminary. It is an interesting coincidence that Dr. Boyce and Dr. Broadus were born the same year and the same month. However, it is not easy to realize that a hundred years have elapsed. What an eventful century it has been!

Four hundred years ago men were living in a static world, as they saw it. Just as they lived on a stationary earth, so they lived in a stationary universe. No changes on earth were, in the long run, good, but all were regarded as the sure sign that degeneration had set in. The words of Marcus Aurelius are typical: "The periodic movements of the universe are the same, up and down from age to age." He who has seen present things has seen all, both everything which has taken place from all eternity and everything which will be for time without end; for all are of one kin and of one form." "He who is forty years old has, by virtue of the uniformity that prevails, seen all things which have been and all that will be." Thus, in ancient Greek and Roman thought, and in mediaeval Christianity as well, all idea of man's upward climb was regarded as impossible. The fall of man was an utter collapse, his depravity was total, and the final redemption of society possible only through a

catastrophic return of Jesus and a bodily transportation to another world. The new astronomy is not a more utter break with the geocentric system of a stationary earth than is our modern way of thinking from that of our fathers. Theirs was a static conception of human life and history, and all human progress was regarded as impossible.

But it was not until one hundred years ago that growth came to be recognized as a fundamental law of life. Before that date the universe was supposed to have sprung full-formed from the mouth of God as did Minerva from the head of Jupiter. "The earth was believed to have been artificially nailed together like a goods-box by the hand of Jehovah." To be sure, the corn grew from the seed by a gradual process: first the grain, then the sprout, then the stalk, then the ear, then full corn in the ear. To be sure, the tree grew from the acorn into a mighty oak by a slow and steady process. Yes, and man is first a baby, then a child, and then a man. But these are all after-thoughts of God; so said our fathers. Everything divine was regarded as catastrophic. God stood apart from His universe, and invaded it only at intervals, His wonders to perform.

But the mediaeval age is gone. A new era has been born, and its master word is "progress." It is an age of new discoveries, of new inventions, of new knowledge, of new vision, and of new hope. We shall never go back to the old conception, for this is an age of development. It is an interesting thought that, coincident with the birth of this new age Dr. Boyce and Dr. Broadus first saw the light of day. And let us not fail to remember that these two men contributed much to the spirit of the age whose atmosphere they so ardently breathed. We could wish that they might have lived longer to witness the rich fruitage of their labors.

Dr. Broadus was well born. Not only was he born

in a glorious era, but he was born in the right place. He was a native of Virginia. According to the latest astronomical discoveries, Virginia is the centre of this vast material universe. Not only was he born in Virginia, but he was born in Culpepper County, the very heart of the state that has produced so many statesmen, scholars and martyrs. Culpepper is sacred soil for all lovers of religious liberty, and has become a nursery for Baptist preachers. A Baptist church now stands on the site of the jail in which James Ireland, Elijah Craig, Samuel Harris and others were imprisoned for preaching the Gospel. Out of Culpepper Samuel Harris was driven, and John Leland lived in an adjoining county.

Dr. Broadus was born in a country home. The city is the synonym of opportunity. Every man who wants to promote a great enterprise, to sell a book, to win a reputation, needs to go to the city. Paul was careful to take the Gospel of Christ to the city, for there the people meet and pass. But when it comes to giving birth to a Baptist preacher and teacher God has chosen the country. It has been true since the days of John, the forerunner of Jesus. It was equally true in the case of John A. Broadus, the promoter of theological education in the South.

Dr. Broadus was a Baptist, not by accident, but by divine decree. Oliver Wendell Holmes was fond of saying that if you are going to make a great man you must begin with his grandfather and grandmother. His theory is verified in this case. The word "Broadus" and the word "Baptist" are almost synonymous, and if a Broadus is not a preacher he is expected to give the reason why. For quite a while John Albert hesitated about entering the ministry, but a divinity was shaping his ends, rough hew them how he would. Think what the world would have lost had he entered some other vocation! But the thought is an impossible one.

I can never forget the first time I heard him preach. It was at Walnut Street Church. I had but recently entered the Seminary. I was delayed in acquiring my eduaction by the death of my father. I was impatient to enter, for I had been made to believe that if I did not arrive at the Seminary before the passing of Dr. Broadus I might about as well not go at all. I was assured that he was failing rapidly and the end might come almost any time. So when it was announced in the papers on Sunday morning that Dr. Broadus would preach for Dr. Eaton, I was happy. It was an inclement morning. Louisville was regaling her streets with rain, hail, snow and soot, in about equal proportions.

It seemed unreasonable to hurry to church on such a morning, but at ten-thirty standing room in the vestibule was the limit of my opportunity. He delivered that matchless sermon on the "Grace of Giving," which soon appeared in tract form. The thing that impressed me most was that winsome smile and matchless manner, mingled with a voice whose resonance was entrancing. It was not so much what he said. It did seem that almost anyone might have said what he was saying. But it was the man behind the message. He made massive truths seem available to the ordinary man. He spake with the authority of one who has tested and knows the truth.

Students were accused of imitating Dr. Broadus in their preaching. Of course they did. How could they help it? If the imitation of simplicity mingled with earnestness is a sin, then let us all covet guilt. To be sure, if the imitation becomes a mannerism it is a travesty. But no man could listen to Dr. Broadus without wanting to preach like him. Such a combination of culture, wisdom, refinement, simplicity, devoutness, reverence and grace is rarely found, and is to be coveted by everyone.

But time fails me even to mention all the qualities of this colossal and many-sided man. As a student he was precocious; as a country pastor he was a perfect fit; as an evangelist among the soldiers he had few equals; as a conversationalist he was inimitable; as a citizen he was one hundred per cent; as an author he was fascinating and thorough; but it was as a teacher of preachers that he was at his best.

The story of the inception, the struggle for existence during the checkered times of civil war and reconstruction, and the final glorious triumph of this school of the prophets reads more like fiction than like simple history. The idea of a theological seminary for Baptists in the South seems to have been conceived in the mind and heart of Dr. James P. Boyce. However, Dr. Broadus, whom he had never met, was promptly called into the counsels. Immediately their hearts were knit together as one, and they became the two halves of a perfect sphere. Dr. Boyce was distinctly a business man. Dr. Broadus was quite as distinctly a scholar. Dr. Boyce led in the promotion of the "legal and practical arrangements," while Dr. Broadus had his way with the plan of instruction.

Dr. Broadus was schooled in the elective system of instruction, inaugurated by Jefferson, in the founding of the University of Virginia, and was convinced that for the South and the times it surpassed the curriculum of Brown, Newton and Princeton. Dr. Broadus had his way, and the system of education in this institution has never been changed.

The question of giving up the pastorate and the chaplaincy of the University of Virginia for a professorship in a new-born seminary, was not the only problem confronting Dr. Broadus in those days. He did not know the meaning of sacrifice where an opportunity for service was involved. A proffered salary of ten thousand dollars a year and innumerable perquisites besides made

no apparent appeal to him. But the very suggestion of an institution for the training of men to preach the Gospel seems at that time to have met almost uniform disapproval in the minds of Southern Baptists The idea of taking a valuable minister from a prominent position and setting him to teach other young men how to preach the Gospel was regarded as an audacity before God, and an insult to humanity. It was argued that "none are made better thereby, and many are made worse." "They will be tied down to what they learn, and all freedom and originality will be lost." He was reminded that the most valuable ministers in our denomination had not received a theological education, and that God was still able to take care of making preachers.

But Dr. Broadus had the mind of a seer. He could see visions without being visionary. He understood what it means to attach your life and influence to something that will abide when you have laid down your burden and passed to your reward. No one of us can do his work alone. Every man builds most wisley when he builds over against his own house. Dr. Broadus was a teacher, as was the Master He knew, as all great men have to know, that a life is best invested when it is used in training others. There can be no question now that he and Dr. Boyce were inspired of God in undertaking the massive task to which they addressed their splendid energies and talents.

Young ladies and gentlemen: as we stroll today among these beautiful surroundings and observe the splendor of your quarters; as we think of the opportunities you enjoy and the high quality of the training you receive, we can but compare them with the rugged necessities of those early days of heroic struggle—the days, e. g., when there were four professors and seven students, when Dr. Broadus lectured daily on homiletics to one man, and he a blind man; when books were scarce and

money far scarcer, when lecture rooms were crude and sleeping quarters cruder still. Those were days that tried men's souls, and they were men in those days. They had the same Bible that we have; and I fancy that they were not quite so fearful as we are about its ability to stand alone, without being propped up by men. They had the same God that we have, and I sometimes wonder if they did not listen to Him more intently and understand Him better. They served the same Christ, and they loved Him just as devotedly as do we.

The Gospel is the same today, yesterday and forever. We may express it differently in each passing generation, at least in some minor notes. The world is moving, and it is moving forward. Life is a climb, and it is a rugged climb. But he who struggles has the promise of victory. I would rather be a preacher than anything else under God's heaven, unless it be a teacher of preachers. and be competent for such a privilege. Oh, how I would love to be a young preacher today, and live to work during the next fifty years. Mighty changes are taking place in this old world. This is a revolutionary period of history, at least in the scientific and theological fields. It is sublime to live today. It is a sublime privilege to preach the Gospel of Christ. Let men say what they please, but Christianity was never so popular as it is now. The church was never addressing itself to its holy mission so faithfully and courageously as today. In heaven's name, do not be a calamity howler. Keep an open ear, an open mind, and, most of all, an open heart. After all, it was this that made Dr. Broadus so sublimely great. He was a great scholar, he was a great teacher, he was a great writer, but most of all he was a great Christian. I heard Rabbi Moses say from his own pulpit that Sunday morning: "Before I became familiar with Dr. Broadus, I knew Christianity only as a creed which seemed absolutely incomprehensible to me. I judged it

mainly from the untold, unmerited misery, the agony of ages, which Christian rulers and nations had entailed upon poor Israel, under the impulse given by Christian priests and teachers. But when I learned to know and revere in Dr. Broadus a Christian, my conception of Christianity and my attitude toward it underwent a complete change. Broadus was the precious fruit by which I learned to judge of the tree of Christianity."

THE SEMINARY AN EXPRESSION OF SOUTHERN BAPTIST LIFE.

By W. F. Powell, D.D., Pastor First Baptist Church, Nashville, Tenn.

It has been said that the old Jewish temple rested upon two pillars, the Hebrew names of which meant strength and perseverance. The Southern Baptist Theological Seminary rests upon two pillars. They are

Enduement and Endowment.

In his life of Dr. James P. Boyce, Dr. John A. Broadus states that after the organization of the Southern Baptist Convention Dr. R. B. C. Howell, then pastor of the First Baptist Church of Nashville, Tennessee, wrote an article for the "Monthly Miscellany," the Baptist paper of Georgia, which was reprinted in "The Southern Baptist," the Baptist paper of South Carolina, of which Dr. Boyce was the retiring editor. After stating the need for such a school, Dr. Howell proposed "a union of all existing Baptist theological schools in the Southern States at some central and accessible point: and if this be found impracticable, a new theological institution." Dr. Broadus noted that another great leader opposed Dr. Howell's article, one argument being that "such an institution would cost a hundred thousand dollars." Dr. Howell's published proposition prevailed in the course of time, and tonight the Seminary stands among The Beeches a classic and majestic monument to the enduement of God and the endowment of his people. It has always had more enduement than endowment. It is an expression of Southern Baptist life, reminding us how God's Spirit came upon men and led them to teach and preach the Word, and called others to support the school

with their money and their prayers. All these were founders, and their names shine forever among the stars.

Never in all my life have I been so consciously compassed about with a cloud of heavenly witnesses as upon this high and holy hour. Boyce and Broadus and Manly and other professors and students and trustees and benefactors of purse and prayers who have entered into the glory look down upon us tonight. I know William E. Hatcher, of Virginia and of Heaven, is most happy tonight. Yonder in Virginia before he left us he talked late into the night alone with me at Petersburg. He told me of his great love for this school; and finally he said: "Did you know that I picked Mullins to be President at Louisville? The Seminary was not in the best condition in the world. Much depended upon the next president. I had had my eye on Mullins for several years. He was at Richmond and Baltimore and then at Newton. I had been watching him all the time. I decided that he was the Lord's man for Louisville and went after him and landed him." I said: "Dr. Hatcher, Dr. Mullins has certainly justified your confidence in him." The dear old man was silent for a bit, then he sat up in bed and in true Hatcher style he proudly exclaimed: "Justified it? Mullins has glorified my confidence in him!"

Let us recognize also in our Seminary a pledge and a promise of what it will be when the Lord's people match his enduement with their endowment.

Unity and Conservation.

This school is unique in expressing the unity and conservation of Southern Baptist life. When Dr. L. R. Scarborough, President of the Southwestern Theological Seminary, was asked in what way he thought this Seminary expressed Southern Baptist life he replied: "Our Seminary at Louisville has made our Southern Baptist

life." Dr. I. J. VanNess said, when asked: "The Seminary has made our Southern Baptist life; and has been made by it." Both are right.

One of the great arguments advanced by Dr. Basil Manly, Jr., for the organization of this school was its possible unifying influence on Southern Baptist life. Its origin expressed Southern Baptist unity. Its career has conserved it. Just as the history of the United States was born on the Heights of Abraham in bringing men from all the Thirteen Colonies into an army whose veterans later mobilized from all quarters upon the invasion of the Red Coats and furnished leaders for the Colonial armies of the Revolutionary War, so has been the unifying influence here as students have come from all sections and all lands and have gone out one in sympathy, one in aim, and one in Christ.

The finest achievements and ideals of our Southern Baptist life have been conserved here. Here was installed, so far as I know, the first Chair of Missions in America —and the first seminary course in Sunday School Pedagogy. In fact, the first periodical of our Sunday School Board, "Kind Words," bore the names of Dr. John A. Broadus and Dr. Basil Manly, Jr., and appeared in January, 1866, at Greenville, S. C., as a three-column, four-page monthly. Now "Kind Words," so brilliantly edited by Dr. Hight C. Moore, rolls off our presses weekly with a circulation of approximately one hundred and twenty-five thousand copies. The little Sunday School Primer which Dr. Broadus and Dr. Manly used to issue went to many a Southern Baptist home, and from it children learned their alphabet, while sometimes even grown people learned to read. Here we should note the unifying and conserving influence of the Seminary upon the great Baptist papers of the South—and the stream of life and learning flowing through their ably edited columns or conserved in invaluable books from the pens

of our professors. And, above all, the greatest conservation has been and is the selection and moulding and making of men to teach here, or to go out and make other great institutions in the Southland and beyond the seas, or to preach and to write the Gospel of the blessed Lord.

Education and Doctrine.

Southern Baptists take matters of education and doctrine seriously. This Seminary expresses their most sacred appreciation of both. It expresses the longing of the laymen who years ago paid the board of young ministers to study in the homes of older ministers—and of the people who provided for other ministerial students to attend theological institutions elsewhere that Southern Baptists might have an educated ministry.

It is a monument to the heart of that mother yonder years ago in a country church in Chatham County, in North Carolina, at a Saturday meeting, when Dr. Wingate, then president of Wake Forest College, was present taking an offering for the college and asked the people to give their money to Christian Education and send their sons to Wake Forest. That poor widowed mother held her fatherless baby boy in her lap—her only son—and a fifty-cent piece in her hand—her only money. She gave the half-dollar to Christian Education and bowed her head and begged God to let her little baby boy grow up and get an education and be a preacher. That prayer was answered, and Robert P. Walker graduated here and brought glory to the name of his Lord before going to meet that mother in the skies. God bless the men who have made possible aid funds, scholarships and endowment that such ambitions for lives of service might be realized.

But we face an hour now when true education is the

hope of all our life. The secret of Asa's great reign in Judah is never explained until we remember the prophet Azariah, who went to the young King and said: "Now for a long season Israel has been without the true God and without a teaching priest, and without the law." Constructive government could not function without constructive education. That is true now. Ten thousand times is it true in a democracy such as ours.

This Seminary is a truer expression of our freedom than the Statue of Liberty, which bears the inscription "Liberty Enlightening the World." Liberty cannot enlighten the world. Enlightenment liberates the world. Here in these halls I behold a Statue of Enlightenment, on which is inscribed: "Ye Shall Know the Truth, and the Truth Shall Make You Free." And because this is true the time has come when as a nation, as a denomination, and as individuals, we must educate or abdicate. True education cannot be divorced from sound doctrine.

> "The dominant motive in education should be development of character that will appropriate the culture of the race, that will hold adequate control over individual forces of life, that will give competent response to duties, and that will eventuate in sacrificial contribution to the welfare of men.
>
> "Such a motive can find its true dynamic only in intimate relationship to Jesus Christ. Such character can find its sanction only in Christian ideals. Education that omits Christ from its ambitions and controls, fails to give recognition to truths that are the ultimates of human worth."

Therefore education and doctrine are vitally related. This enables a people to be true and to be tolerant— to be big without being bigoted—to strive to keep the unity of the Spirit in the bonds of peace rather than the uni-

formity of opinion in the bonds of prejudice. And it enables a people to distinguish between milestones and tombstones along the trail of time. Sound scholarship and sound doctrine have characterized this institution from its beginning.

Anticipating the materialization of such an institution, Dr. James P. Boyce, at Greeneville, S. C., on June 30, 1856, spoke on "Three changes in Theological Education." Dr. Broadus outlined the address in his memoirs of Boyce, page 151 and following. The third point was that "there should be prepared an Abstract of Principles or a careful statement of belief, which every professor in such an institution must sign when inaugurated, so as to guard against the rise of erroneous and injurious instruction in such a seat of sacred learnings." On the 30th day of April, 1858, such a law was passed and has been in force from that date as fundamental in the constitution of the school.

They built this school upon "the impregnable rock of the Holy Scriptures," and its loyalty to sound scholarship and to sound doctrine is still the delight of the denomination and the desperation of the devil. What a School of the Prophets! These teachers know that a man must be mighty in God's Word if he is to be mighty in God's Work. No other school can boast of the books produced by these men. Here Greek Grammar has become a means of grace, and here the Christian Religion has received its greatest Doctrinal Expression. These teachers have caused a lot of sermons to be made, and they have caused a lot of sermons to be destroyed. In education and doctrine they express, too, our Baptist love of simplicity. How marked is their absence of pose. How just their contempt for vanity or vacuity. How evident their perfect preparation and princeless power. In education and doctrine they have made this institution a sea of glass mingled with fire.

Statesmanship and Scholarship.

Has there ever been a school whose teachers have been so immediately at the heart of every movement of the people they served? The Seminary from its beginning has expressed Southern Baptist statesmanship and scholarship. How incomparable has been its leadership! Nine times was its former president, Dr. James P. Boyce, president of the Southern Baptist Convention. Dr. John A. Broadus never served as president of the Convention, but he was crowned as master of every assembly of Southern Baptists by the power of his priceless love and peerless leadership. When Dr. J. M. Frost was at the Baptist Convention at Birmingham and debate and division seemed sure, it was John A. Broadus who slipped under Dr. Frost's arm, stood before the people, and moved that the matter be voted without debate—and the Sunday School Board was born. No other man in the world could have done it. God has made our professors leaders. Three times was our former professor, the beloved and eminent Dr. Edwin Charles Dargan, president of the Southern Baptist Convention. Three times President Mullins has been president of the Southern Baptist Convention, and he is now President of the Baptist World Alliance and the uncontested leader of the Baptists of all the world. God has raised up a Baptist leader for the greatest Baptist hour in history. The power of leadership and the power of public opinion over the world today are auspicious. Baptists have the man to lead—and Baptists have the message to mould public opinion until world leaders listen and kings consider and the rights of minorities are respected and every man everywhere shall be free to worship God according to the dictates of his own conscience.

Missions and Evangelism.

These find truest expression in the Southern Baptist Theological Seminary. In the great Training School of our noble women as well as in the Seminary proper, that is what it is all about. Every chair is, in one sense of the word, a chair of missions and evangelism. It is the heart of the Gospel and the hope of the world tonight. Here is more than a chair of evangelism. Sunday School Pedagogy is on fire with evangelism. The great School of Missions here is God's angel bearing abroad the Everlasting Gospel. Its passion is the genius of every department of Seminary life. Here our brightest students catch the vision and volunteer. The greatest day in any ministerial student's life is Missionary Day at this Seminary. Nothing else is like it. It has been said that twenty-four twenty-fifths of all the starlight in the sky at night comes from stars we never see. That truly illustrates our Seminary firmament on Missionary Day. From the missionary preacher yonder in the city slums or by the sea, or the man of God in mountain cove, or out on desert plain, or from distant foreign field messages and greetings come and their prayers mingle with the prayers of students and teachers on Missionary Day. And when the offering for missions is taken—well, a preacher who comes to Louisville learns how to take an offering for missions, and he learns how to make an offering for missions, too. I know. I was missionary treasurer here one time. I have seen these professors bleed white in love for the cause of missions as they gave their money, along with the eager offerings of the students, and then watched and rejoiced while their finest students gave themselves. I must say that my heart longs for that kind of giving and that spirit of giving to be more generally magnified throughout the South now. I have seen these men smile with love and pride as word

came back from old students witnessing for Christ out yonder in pagan night. And I knew the Lord was paying them then something finer than money for their toil.

I know why Broadus was at his best as an evangelist in Lee's army—why Sampey goes every summer to South America to preach Christ—why every professor's desk is a pulpit, while his message is a gospel of saving grace. It is because God placed this school here for missions and evangelism as a lost world rotates on its axis inside the heart of every true Southern Baptist. And some will go and some will send. But all will be his witnesses. This school expresses that pledge to God and to the lost, at home and abroad, knowing full well that we must preach or we must perish. We must evangelize or we must fossilize. We must be a missionary force or become a missionary field. Only the Great Commission of the Risen Lord can spiritualize a commercial age and turn a yellow peril into a golden opportunity. Through this Seminary every Southern Baptist cries tonight:

"Stir me, O stir me, Lord, I care not how,
But stir my soul in passion for the world,
Stir me to give, to go and most of all to pray.
Stir 'til the blood-red banner be unfurled
O'er lands which still in heathen darkness lie,
O'er deserts where no cross is lifted high."

The Lordship of Jesus.

If every word ever spoken by these who have made and are making this Seminary so worthy an expression of Southern Baptist life could be crystallized into one line, I truly believe its supreme expression would be, "The hour is come, that the Son of Man should be glorified." Only as Jesus is glorified can the world have hope, the ministry a message, the church a mission and

the kingdom a King. The Prince of Peace alone can make possible permanent peace among the nations. The Golden Rule is the only road that leads from social and industrial revolution. The crime wave of lawlessness can be controlled only by a high tide of law observance never realized until the citizen and the law and the Lord are in a straight line—when man renders unto Caesar the things that are Caesar's and unto God the things that are God's. Now the world must choose between Christ and Chaos. More depends upon Jesus being preached now than ever before. The man who preaches Christ—the Christ of the Bible and of human experience—has the greatest opportunity in history and meets the greatest need of the world. He is here on business for his King. God pity the preacher so taken up with other themes that some lonely soul longing to see Jesus in a sermon has to leave his church lamenting, "They have taken away my Lord, and I know not where they have laid him!" Every life is lonely for Jesus. Oh! wonderful Lord Jesus! Giver of Life—Conqueror of Death—Arbiter of Destiny! He is too great for our little hearts! To praise him is our sweetest privilege. To preach him is our greatest pride. To see him adored by the lost world for which he died is our prayer of prayers. Tonight the Seminary expresses the life of Southern Baptists as it heralds his name around the world. And the life of this school is so linked with the Lordship of Jesus that when the redeemed of all ages gather in the glory our Founders' Day will be his Crowning Day, and these who builded better than they knew will stand before the great White Throne and cry:

"All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem
And crowo him Lord of all."

THE SEMINARY—ITS PRESENT OPPORTUNITY.

By Charles W. Daniel, D.D., Pastor First Baptist Church, Atlanta, Ga.

Reflection upon the subject assigned to me has led to the conclusion that the present opportunity of the Seminary is conditioned by at least three things, viz., the resources which it commands, the sphere in which it functions, and the challenge of the modern world it confronts.

Resources.

Any appraisal of the resources of the Seminary must include its material equipment, its endowment of personality, its ideals and history, and its constituency.

The Seminary is secure in a reasonably adequate financial position. After nearly three-quarters of a century of sacrificial effort the equipment in buildings and in invested funds is beginning to meet pressing necessities. The achievements thus far are sufficient to incite to lasting gratitude, but the obligations yet outstanding and the needs yet unsupplied warn against any temptation to vanity and pride.

The Seminary is secure in the possession of the endowment of the great personalities who from the beginning until now have dedicated themselves to the institution with notable devotion and who have grown to greatness in its service.

The Seminary is secure in the ideals of sound learning, equal opportunities, right living, self-forgetting consecration, and unwavering loyalty to Christ which its history and traditions have bequeathed.

The Seminary is secure in the love and loyalty of our ever-increasing number of churches, preachers and missionaries, whose delight it is to pray and to work for its prosperity.

It has been the privilege of others on this anniversary occasion to speak more at length and with more effective interpretation of the matters I only mention here. I think of them in this connection not as achievements, nor as factors, that give our beloved Seminary the primacy among the great theological institutions of the world, but as present and available resources with which the Seminary is to face the responsibilities which the present imposes and the future holds. When we contemplate our Seminary with such resources grappling with its great task, we can humbly but confidently affirm, "We are able, because our sufficiency is of God."

Function.

The Seminary was founded and has served for the one purpose of training for the Christian ministry the men whom God has called and whom the churches have approved. We cannot insist too strongly that this is the definite opportunity and hence the sole responsibility of the Seminary. Young preachers themselves must bear the personal responsibility of entering upon a vocation the primal qualification of which is the call of God. The churches must accept their full responsibility to God and to the brotherhood when they certify their approval of men as having given evidence of divine leadership into the work of the Christian ministry. The Seminary cannot be held to account for what only God and the churches can do.

The Seminary, however, can prescribe such disciplines, create such an atmosphere, and maintain such ideals that every man truly called of God will be confirmed in his convictions and inspired to the fullest consecration. While, on the other hand, if perchance there come within its influence those who are honestly mistaken or lacking in sincerity, they will stand revealed and will be released that they may go to their own place.

It may not be amiss in this connection to suggest that the Seminary can render a valuable service to the churches by reminding them of their part in God's plan for recruiting the ranks of the ministry, and by fraternal suggestions can point out how the churches may discern the movement of God's Spirit in their young men, and how they may call out those whom God has called.

Again, we are reminded that the Seminary deals with men among whom there are diversities of gifts. With fixedness of ideals there must be flexibility of methods. Not for the meagerly endowed student only, not for the highly gifted only, but for all does it serve. There is a vital place in the great harvest field for all. The student for the ministry is not an empty bin to be stored with sacred learning. Nor is he a piece of wax to be moulded into the conventional parson after the Baptist type. He is a redeemed personality under the conviction of a divine vocation. To help such a man to discern his possibilities, to master the terms of his commission, and to learn how he may best serve his day and generation according to the will of God, is an opportunity that angels might well covet. On the other hand, the Seminary must remember and the young preachers must not be allowed to forget that though there may be diversities of gifts, there is one Spirit. "There is one body, one Spirit, one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is over all, through all, and in all." Sound learning, unwavering loyalty, integrity of character, whole-hearted consecration, and steadfast endurance are elements in the soil in which all gifts, whether great or small, must root and grow and fruit.

Let us notice also the preacher in his human relations. He does not exist for himself as an end but for the churches. In turn the churches are not goals, but agencies of the kingdom of God. For a church to become

self-centered, with no vision, no passion, no sacrifice in its testimony to the world on behalf of Christ is disloyalty, is treason to the Captain of our Salvation. The preacher who interprets his calling in terms of his own fame and fortune rather than as a servant of the churches in the interest of the Kingdom of God is a menace and a nuisance among the followers of Christ. When the Chief Shepherd shall be manifested, only they shall receive the crown of glory that fadeth not away, who have 'exercised the oversight of the flock of God not of constraint but willingly, nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to them, but making themselves examples to the flock.'

Challenge.

To train men to interpret the eternal Christ in the midst of a changing world is the golden opportunity of the Seminary. Every young preacher needs to forecast tentatively, from his knowledge of the past and present, what are likely to be the dominant issues in the thought and life of the generation in which he expects to preach the gospel of Christ. For unless he is thus fortified his ministry may be but the beating of straw that has already been threshed, or a vain effort to create fictitious issues in a real world.

Every generation has its own problems and presents its own peculiar challenge. It is our day and generation that we, like David, are to serve according to the will of God.

There are three challenging questions, it occurs to me, which confront the churches and the Christian ministry as we enter upon the second quarter of the twentieth century. While applicable to all, they are especially so to Baptist preachers and Baptist churches.

I name them: First, Are the data upon which Chris-

tianity is founded sufficient to maintain it as a conquering force in the world? Second, Has our present-day Christianity sufficient vitality to withstand the insidious penetration of worldliness? And, third, Have Baptists now, or can they develop, character and intelligence enough to sustain a world-wide co-operative effort on behalf of the gospel of Jesus Christ? It is apparent that these three questions deal not with three different things, but with three aspects merely of the same thing. The first has to do with the intellectual conflicts, the second with the emotional perils, and the third with the practical problems of Christianity.

We are living in an era when the scientific interests are dominant. The amazing developments in scientific knowledge and the vast changes that have taken place in the external conditions of life, as the result of the practical application of this new knowledge, have indeed given us a new world. The prospect of new discoveries and the promise of economic rewards have turned the energies of multitudes into these channels. There has never been a time when the world was physically so comfortable a place in which to live. The lust of the flesh, the lust of the eye, and the pride of life have never before had such enticing allurements.

Along with these revolutionary changes has naturally come the revival and reinforcement of the philosophy of materialism. The scientific theories have become largely dominated by this philosophy, and in turn used by it to reconstruct our view of the universe. We are confronted, therefore, upon every hand with confident proposals for the reorganization of human life. Nothing is exempt—religion, the church, the state, the home, in fact, life in all its relations. All that does not square with its formula is cast aside as discredited and untrue. The confusion and conflict that is upon us is due, in my judgment, to the effort to make science and materialism

synonymous terms. So it is that we are regaled on every hand by the sight of some proponents of religion making their attacks upon scientific methods and tests instead of upon a hostile philosophy, and of some proponents of materialism flaunting their speculations as pure science. The tragic moral result appears in the lives of many as indifference, in some as despair, and in multitudes as recklessness.

From the standpoint of the Christian the conflict must be waged upon the following lines, viz.:

1. The harmony of all truth. The God of nature is the God of grace. True theology and true science are in accord—however much some theologians and some scientists may differ.

2. Jesus, the Christ of the Old Testament and the New, the Jesus of history and experience is the rock upon which all the waves of materialism will break in vain. We dare to set Jesus as the explanation of the universe. We challenge materialism to explain Jesus.

3. The religion of Jesus, the Way, the Truth, and the Life, should welcome the application of the scientific methods and tests to all that it claims for itself. A religion that cannot give a reason to him that asketh for the hope that is in it is without comfort and without power. There is folly and peril in the "unexamined life."

We are very short-sighted, however, if we think that this is only a battle in the intellectual realm. The disposition to use the things God has made without reference to the Creator is natural to the unregenerate life, and insidious in its appeal to the immature and unenlightened believer in Christ. The history of Christianity since the first two or three centuries has been the history of its surrender to and its struggles to escape from the tyranny of the dominant world forces, in the spheres of ecclesiastical organization, doctrinal beliefs, ideals of life, etc.

The progress of the cause of Christ in the world waits upon the vision and the loyalty of the churches and their ministry. Multitudes of our churches and preachers, if we are to know a tree by its fruits, have never discovered that they have any relations to the world-wide program of Jesus.

Our churches and preachers are going to be saved from secularism and girded with conquering power for the world-wide extension of the Redeemer's kingdom in the measure that they learn the secret of voluntary co-operation under the leadership of the Spirit of Christ.

I would not be understood as unmindful of or ungrateful for the progress of our Baptist people in the fine art of co-operation. I would give all possible emphasis, however, to the fact that the extent and the effectiveness of our co-operative efforts in the future depend upon the measure in which they are founded upon the conviction, the confidence, and the consecration of our people. All the activities of our Baptist people today, from caring for orphan children to preaching the gospel in the uttermost part of the earth can be more than justified without recourse to Christ or to a Christian motive. But these incentives will not sustain permanently a Christian program. If they predominate, they will certainly corrupt it. No enterprise can become or really remain Christian unless it grows and lives out of convictions born of love and loyalty to Christ. Love and loyalty to Christ are produced only out of a personal experience of salvation through Him.

If we work together we must have confidence in one another. We cannot insist too strongly that those to whom we commit important interests shall prove themselves worthy of trust. Confidence, however, grows more by diligent endeavor to prove ourselves dependable than by simply applying critical tests to others. To be known as an "accuser of the brethren" is an unenviable distinction.

More Christ-like standards of consecration of personality and possessions must obtain among us if we are to carry on in a worthy fashion the work of Christ entrusted to our people.

To lead the great multitudes of our Baptist people to these kingdom tasks is the opportunity of the Baptist preachers today. To train the Baptist preachers for effective leadership is the present opportunity of the Seminary. "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

THE TREND AND STATUS OF MODERN THEOLOGICAL EDUCATION.

By Austin K. DeBlois, D.D., President Eastern Baptist Theological Seminary, Philadelphia.

Modern theological education, as distinguished from that of ancient and mediaeval times, may be said to extend over a period of slightly more than one hundred years. Organized Baptist theological education covers almost exactly a century. So that today, in celebrating the centenary of the birth of John A. Broadus and James P. Bryce, we commemorate also the completion of a century of organized theological instruction in the interests of our American Baptist ministry.

In colonial days the minister held the foremost place in the community. He was usually the best educated man; this honor he later shared with the lawyer and the doctor. The early New England colleges were founded chiefly for the purpose of supplying education to candidates for the ministry. That education was of the usual classical type, furnishing a broad cultural training, but emphasizing the study of Greek and Hebrew and providing lectures on dogmatic theology. These were required of all comers at such institutions as Harvard, Yale and Brown.

Where a college course was impossible, on account of financial or other disabilities, the young student for the ministry frequently spent a period of time in the home of some pastor, whose knowledge and studies qualified him to act as tutor and guide in theological subjects.

There were only two theological seminaries in America before the dawn of the nineteenth century, one under the direction of the Reformed Church, at Flatbush, Long Island, founded in 1774 and moved to New Brunswick, New Jersey, in 1815, and one founded by the Presby-

terians at Xenia, Ohio, in 1784. Andover was founded in 1808, and when Colgate was established as the Hamilton Literary and Theological Institute in 1819 there were only six seminaries in existence in America. Newton, the oldest Baptist seminary organized for exclusively theological instruction, was founded in 1825. What were the conditioning causes leading to the erection of these seminaries?

I. The Origins of Modern Theological Education.

1. One of the most important of the causes which prompted the founding of theological seminaries in America was the *spread of general education.*

Education became more widely diffused and also more advanced in character. Professional education came to be recognized as necessary, in addition to a thorough elementary education, for the followers of particular callings. After studying carefully the records of early Baptist educational developments in Canada, in New England and in the Middle West I am deeply impressed with the recurrence of this argument: Our children are receiving an education in the schools such as we have never possessed. We depend upon our ministers to train this new generation in the religious life. Therefore our ministers must receive a better and broader training. Such training the churches must provide.

2. *The Growth of a Denominational Consciousness.*

This does not mean mere bigotry. There was much more of bigotry, of prejudice, of wordy fealties over sectarian differences during the long years before the beginnings of theological education than there has been since. This new consciousness was practical rather than doctrinal. It was a sense of high purpose, of mission, of destiny. As the churches grew, as new churches were founded, as they were brought together in associations

with other organizations, the sense of largeness, of opportunity and of responsibility became acute. Other denominations were providing well-trained leaders. The Baptists must do the same.

3. *The Increasing Need for a Definite Apologetic.*

As church life became more organized the hortatory and evangelistic type of preaching became insufficient for its needs. There was a profound and increasing demand for pastorate leadership of a constructive type, that should be doctrinally sound and so productively formative. Such leadership depends upon thorough training. It was felt that their ministry should be able to give a reason for its faith. Both with regard to Christianity as a system of truth and in the matter of Baptist principles and practices clear-visioned and capable men were required. The seminaries were created largely to supply this lack. An examination of the early curricula of instruction shows that the chief subjects of instruction were the Scriptures of the Old and New Testaments and Systematic Theology. These were the elements which provided a staunch groundwork of principles, and it fitted the preacher to exercise a clear and positive teaching ministry, a strong ministry of the Word.

4. *A Growing Complexity of Life, Demanding Trained Leadership.*

Increased complexity of life demands completer differentiation of function in all phases of that life. Today there is a systemization of efforts and agencies which have grown gradually and inevitably through the years. We witness an intricate net-work of activities, undreamed of in the early years—city missions, state, town missions, foreign missions, hospitals, orphanages, homes, educational agencies of all sorts. The sense of growing need in many districts led to the demand for high and efficient training, for an intelligent and competent leadership.

The relations of these early theological schools to the churches and to the life of the times were for the most part much more intimate than they are today. It would have been a very unusual and even startling omission in those days for any Christian man, at the service of family worship, to fail to pray for the theological school where the young ministers were being prepared for future leadership. At Commencement time the folks from the entire countryside and from distant towns flocked to the exercises. The professors and students were held in the hearts of the people.

II. Developments in Theological Education and Their Causes.

Has there been real progress in the matter of theological education? Sometimes the church has been the leader in social, educational and political problems. Too often, however, it has been the last to swing into line, and so has lost many opportunities to exert a positive and moulding influence.

If one examines the curriculum of a theological seminary of 1830 and a curriculum of 1880 he will be surprised to find how little change was made during the fifty years in the subjects and methods of study—Hebrew and Greek and Systematic Theology were the essential elements of the prescribed course in each of these years, with something of homiletics and something of church history added in the later years. How there could have been so little alteration in the curriculum, so little advance, so little broadening of the outlook, during the tumultous years which saw the entire psychological and intellectual worlds re-made it is difficult to understand; yet such was the case.

Nevertheless there were influences at work which have brought to pass marked changes during the last fifty years. Each of the great revolutionary movements which

characterized the century ending with 1925 had its profound effects in the religious world, and less directly and more tardily in the realm of theological education.

These movements were scientific, social, international and psychological.

1. *The Growth of Science and of Scientific Method.*

Physical science has dominated the intellectual life of the peoples for so long a time that it is difficult to realize how small a part it played only one hundred years ago. The triumphs which have been won in chemistry, physics and biology; the amazing advance in electrical science, in engineering, and in the new sphere of radiography; and the transformations which have been wrought in all departments of human activity as a result of scientific effort stagger the imagination.

In the realm of theological education three effects have been felt, two generic and one specific.

A. In a general way science has taught theological teachers the importance of insisting upon thorough investigation of facts, absolute accuracy of statistics, thorough testing of theories, careful analysis and synthesis and straight thinking upon all matters under consideration.

B. Science has also made a definite contribution to theological thinking through its institution of the method of historical criticism. This method, in spite of its weaknesses and frequent over-emphasis of secondary issues, and its tendency to negative rather than constructive scholarship, has been a wholesome influence in the development of recent theological education in this country. Three phases of historical criticism have developed consecutively: first, criticism of the Old Testament; second, criticism of the New Testament; third, criticism of doctrinal positions and standards.

C. There has been a third development as between science and theology. The tendency of science toward

naturalism, and a mechanistic explanation of the universe, has been very threatening at certain periods and is so today. This is especially true in the spheres of biology and ethics. But while it has been a threat it has also been a warning and a stimulus. The attempt to answer its challenge has prompted a re-examination and revaluation of the phenomena of religious experience, has encouraged a new exposition of supernatural criteria, and has tended to create a fresh and vigorous Christian apologetic.

2. *Economic and Social Development.*

As we meet on this centennial anniversary we do well to remember that as Baptist theological education is approximately one hundred years old so the American industrial revolution, which is still going forward, is also approximately one hundred years old. As the 19th century was the age of science, so was it also the industrial age. The invention of the cotton gin at the close of the 18th century, the introduction of machinery in industry, the beginning of steamship and railway travel and the invention of the electric telegraph, were a few of the many incidents which stimulated the industrial transformation of the country. The coming of millions of aliens to our shores, and the employment of immense groups of people in newly built foundries and factories, brought to pass a new and different and very intricate civilization.

The church quickly realized that it had serious problems to solve. Within a few decades the church found itself facing the problems of Capital and Labor, the growth of great cities, immigration with all its attendant evils, poverty, crime, Sabbath violation, intemperance, child labor, the social evil. Gradually these problems became more serious.

The church was unprepared to deal with the new con-

ditions. She was slow in comprehending their meaning, slower in adjusting herself to their significance, and seeking solutions. The quiet and spiritually minded teachers of Hebrew and Systematic Theology in some Saint's Rest of a Theological Seminary were totally unprepared to aid virile young men in meeting and conquering these tremendous new social and economic conditions.

The effort on the part of the seminaries to interpret the significance of the New Age came not directly from intimate contact with these conditions themselves, but indirectly through the study, interpretations and appeals of a small army of sociologists and social workers.

The great interest in all social questions which began thirty or forty years ago, and has increased and intensified ever since, grew naturally out of the startling economic changes which had been going forward for some sixty or seventy years. Sociology may be loosely defined as the science of individual and social interdependence. Both in its theorectical and practical aspects this science has immeasurable importance for the religious leaders of the people. It is necessary that the theological teacher should understand the individual, with his needs, his sins and his aspirations. It is also necessary that he should understand, and interpret, the group, the manifold relations of the individual to the group, and those group movements of which the individual is a part.

For a good many years the social emphasis was predominant. Such phrases as "The Social Gospel," "The Church and the Social Order," "The Social Teachings of Jesus," and "Social Salvation" became familiar. It may be said that theological education was refreshed and vitalized by the social outlook which it gained. It became more human, more practical, more sympathetic. In recent years, however, the pendulum has been swinging back, or, better, onward toward a new interpretation of the individual.

3. *International Relations.*

As the 19th century was the Age of Science, and the Industrial Age, so it was also the Missionary Age. British missions began just before 1800; American missions just after 1800. Carey and Judson were not only the founders of the Modern Missionary Movement; they were also pioneers of every event of social, educational and religious progress. They had what is called today "The International Mind." They opened the eyes of the church to the facts of great world-chance—the great world-duty.

It is to the honor of the theological seminaries that their teachers were among the first to realize the opportunity and the grave responsibilities which lay in the lands over-seas. Trained men from the seminaries went out into all parts of the earth. Thousands of seminary graduates have given their lives to noble missionary service in the orient and elsewhere, for Christ and his Kingdom. It is singular, in view of this loyal and sustained interest, that it is only in recent years that professorships of missions, study of mission problems and conditions, and courses in comparative religions, have been introduced into seminary curricula.

4. *The New Psychology.*

With the beginning of the present century two new movements were initiated which have had a direct and vital bearing upon theological instruction. One of those was the so-called New Psychology; the other the work of Religious Education.

The New Psychology grew out of the earlier Psychological Psychology. In its application to the phenomena of the religious life it confined itself at first chiefly to investigation and experiment. Dealing largely with conversion, it used the questionnaire method and rejoiced in statistics and tutelar exhibits. Then it developed the elaborate study of abnormal religious states; and later of religious types. In recent years it has been mainly functional and social.

III. The Outlook For Theological Education.

It is apparent that we are living in a New Age. The changes which have been mentioned—scientific, industrial, international, social, psychological—have been far-reaching in range and importance. They affect all disciplines profoundly. As the theological discipline affects directly the entire future of the church and religious life, the question as to whether the equipment and attitude of the theological seminaries are adequate to the demands of the New Age, is crucial in its character.

As a matter of fact it is imperative that our seminaries make haste. These are critical times. Why should not the seminaries be "up to the minute," alert, progressive, and in living touch with the purpose of God for the coming generations? It is our nature to be quiet, introspective, cautious and a little aloof from the hurly-burly of the rough-and-ready every-day world. Above all else we must become more human.

There are signs of renewed vigor in many of our great seminary foundations. Let me call attention to a few of these.

1. *Emphasis upon the Study of the English Bible.*

The renewed interest in the Bible is one of the chief signs of the times. Daily newspapers print the entire New Testament in installments. Radio speakers discuss Bible questions and are fully reported in the press. Crowds of people hear discussions of Bible themes in public halls and theatres. Lawyers and publicists debate Biblical questions. College students by tens of thousands are following courses of Biblical instruction.

It is little wonder that new attention is being given in the seminaries to the study of the English Bible. The new does not displace the old. Nothing can take the place of the thorough study of the Old and New Testaments in the original languages. But courses based on

the study of the English Bible are becoming more numerous all the time; and no study could be more valuable.

One of the most prominent characteristics of these courses is their constant endeavor to relate the men, the messages and the events of the Scripture record with the conditions and needs of this modern world. The fine biographical material of both Testaments is used in a dramatic and constructive fashion; besides this the general background of the Old and New Testaments, historical, geographical, archæological and religious, forms a group of promising fields. Above all the distinctly spiritual interpretation of the Scriptures yields abundant and lasting results.

2. *Courses in Missions.*

A rich mine of precious ore is being found in the consideration of the history, the methods, the problems and the outlook of modern missions. There has been great advance here during the last dozen years. As the study of biographies of Christian leaders is becoming a source of illumination in the appraisal of great movements in the history of the church, so the study of the personalities and work of the heroes and heroines of missions, at home and abroad, is proving to be a genuine help in estimating the significance of this Christian enterprise in all of its varying phases. Many young men in these wide-awake seminaries which have provided such courses, have been fired with new zeal and consecration through the careful study of the careers of these devoted men and women.

The foreign missions of the Church of Christ constitute the biggest and most portentous undertaking in the world today. No earthly force, no human enterprise can for one moment be compared with this, for spirit, vigor and immense effectiveness. At intervals for nearly twenty centuries this work has been carried forward.

But until very recently no adequate portrayal of its sacrificial service, no exhibition of its mighty character and influence have been present. There has been no graphic delineation of its Christly triumphs in all lands. Nor has there been analysis and discussion of mission methods.

Now all this is changing. Theological students, under the guidance of competent teachers, are experiencing such a thrilling interest here as is seldom known in any classroom. Even the discussion of methods used on different fields and adapted to different races and peoples is a fascinating study, while the survey of the national, social and ethical environment in various parts of the world has an absorbing interest. The provision which the seminaries are making, more and more fully, for these vital subjects, contributes to the great world-vision what was in our Master's thought when he said: "Go ye into all the world and make disciples of all nations."

3. *The Development of Religious Education.*

Religious education belongs, on its technical side, to the last quarter of a century. No attention was given to it by any theological seminary twenty-five years ago. This is not strange in view of the fact that the churches had been sadly remiss in their indifferent attitude toward childhood. The change here has been stupendous. The 19th century has been called the woman's century, the 20th century the century of the child. Even after our present brief experience of twenty years or so with the methods and work of Christian Education it is almost impossible for us to realize how startlingly the intelligent and thorough training of the child in moral and spiritual matters had been neglected during the long ages of the church's history. Yet such was the fact. The stern discipline, catechetical instruction and crude memory methods of certain churches had no right to the

name of education. In spite of widespread prejudice the new methods have won their way into the churches and into the seminaries. Today a large majority of the latter, and all that are active and progressive, offer extended courses in its various departments.

Keen interest and rapid growth have characterized this new claimant for place in the theological curriculum. A large number of young scholars are devoting themselves to its development. It has already been dignified to the position of a science. Text-books are constantly coming from the press. An army of workers is being trained for service in its various fields of activity. It holds the hope of permanent and practical results for the next generation. It is one of the most encouraging signs of the times in the religious world that the seminaries are becoming more and more fully alive to the immeasurable opportunity which lies in the path of this discipline.

4. *Ethical and Social Questions.*

A study of the catalogues of five theological schools reveals the interesting fact that one of these offers seven courses in subjects which concern themselves with social problems, social welfare and vital matters of present-day ethical and social life. Another has eight such courses, another twelve, another sixteen and the other seventeen. The titles of these courses range all the way from the *Modern Problems of Protestantism* to the *Ethics of Socialism.* They consider questions of family life, civic endeavor, social and economic group movements, community organizations, concrete social problems, social pathology, industry and labor, the history of social theory, Jesus and the present social outlook, ethical attitude in Christian history and race characteristics and contacts in the development of world civilization.

All of these subjects arrest our attention and grip

our imagination. It is difficult to realize that not one of these subjects of absorbing interest in the department of ethics and sociology, not one of the subjects listed in the departments of religious education and psychology, and only two or three of the many subjects listed in the department of Missions, appeared in the curriculum outlines of any of our seminaries thirty years ago.

Is it right that these courses should be given? Is it wise to occupy so much of the student's time with such subjects? What is the justification of this departure from the time-honored program? The answer is not far to seek. These subjects are intimately interwoven with our everyday life; and the seminaries exist to train men to minister to everyday life in the name of our Lord and Savior Jesus Christ.

There is no doubt whatever that theological teachers have too often been satisfied to live in the past and to deliver to their students carefully prepared packages of traditional information and bulky bundles of documental and historic lore from "the dear dead days of long ago." But we must "act in the living present" and our faces front the future. There are startling developments in every department of modern life which demand the wisdom of consecrated Christian leaders to meet and master.

It is a tremendous and awful task to be a minister of the blessed cross, and ambassador of the King of Kings, in this momentous hour of the world's history. It requires certainly a full equipment of knowledge in the realm of ethical and social progress, to play our part aright and do our best for God and man. So we may enter with gratitude and eagerness these new avenues of investigation.

Nevertheless, and I speak the words with utter conviction, the whole area of social life, of economic relationships, of industrial entanglements, of material stress and need, and even the study of childhood and adoles-

cence, the processes of religious education, and the method of administration of modern church activity, are secondary and must forever be subordinated to the preaching of the everlasting Gospel of a crucified and risen Redeemer.

So a great challenge and also a great danger lie within the sphere of the social interpretation of the Christian message. There can be no doubt in the mind of the modern student that human society as well as the individual soul is the object of Christ's redemptive mission. The evangelical purpose is manward in the largest possible sense of that term.

If we examine the credentials of Christ, as he made them known in his message to John the Baptist, we find that the emphasis is laid upon a social rather than a mere individual Kingdom-message. The principles enunciated in the Sermon on the Mount are undeniably those of a social Gospel. The sermon of Christ in the synagogue at Nazareth announces a social Gospel. The ministry of Christ was social as well as personal. The parable of the Last Judgment has a most impressive social emphasis.

The seminaries are not necessarily departing from the true teachings of our Savior when they give careful attention to questions which concern the reconstruction of the social order, the perfecting of human relationships and the interpretation of the entire community life with the saving spirit of Jesus Christ.

But the stress must be laid upon the right word. We must forever preach and exalt the Gospel; and when we approach society it must be with a genuine gospel. Those seminaries which have allowed that which is secondary to take the place of that which is primary, which have substituted any mere reformation process for that which is divinely regenerative, which have subordinated the miracle-working power of the Christian faith to questions

of amelioration of human ills and the scientific readjustment of human society, have become untrue to the Gospel of our Lord, and have lost the vision of the Cross.

This, then, is one of the perils of modern theological education, that any number of fascinating secondary interests shall clog the curriculum and interfere with or displace those ancient disciplines which have been tried and tested through the centuries, and have proved themselves to be the permanent and divinely effective elements in the equipment of a true minister of the Gospel.

It is significant that those seminaries which are staunchly conservative, which are courageously true to the faith of the ages, which are not tossed to and fro on the pleasant waves of a desultory liberal culture, are just those seminaries which insist upon the severe and rigid discipline of the Hebrew and the Greek, and the rigorous thought processes involved in the pursuit of doctrinal and exegetical subjects. The conservative seminaries must continue at all risks to guard the precious and abiding truths which lie at the heart of our Christian faith, and must indoctrinate their students. They must teach them to think things through, in independent fashion, and with a concentration of purpose. It is interesting to notice the contrast between the weak sentimentalism of the so-called modernistic schools of theology, and the powerful, thought-arousing, thought-directing processes of those institutions which still insist upon the use of those vital and compelling methods of intellectual development which ought forever to function through every heart of all solid and effective theological training.

A second peril which the theological seminaries must study to avoid is that of withdrawal from the active life of men. This is an ancient criticism, yet even in these hustling days of modern methods in the seminaries it has not lost its force. The whole strong tendency of theological culture is to develop self-satisfied groups of

men consisting of teachers and pupils who are gathered for consideration of serious questions. Human contacts and world-outlooks are rather irritating to such a group.

I am aware that the argument meant much more thirty years ago than it does now. In the seminary where I studied there were delightful quiet and delightful fellowship and intellectual refreshing, but absolutely no contact whatever with the real world of men and things. Today clinical work is being supervised and guided by wise teachers in most schools. Credits are required for practical service in missions. Various forms of visitation, leadership in Sunday schools and religious education, hospital work, rescue work, and various forms of social ministry. The student is no longer isolated during three of the most crucially important years of his life from that world of needy people which he should be eagerly studying from every angle every day; and in which he must serve through the future years. But very much more of hand-to-hand, man-to-man, day-by-day work must be done to acquaint the student with the world with its labors, its needs and its struggles, that he may be a four-square man of the world, a mighty Christ-filled soldier of the common good as well as a pleasant, pious saint with a halo.

There is a third peril, or problem rather, to which our thoughts should run for a moment. Theological education should not only provide teachers for the student body; it should provide scholars for the religious world. The danger is that the supply of needed scholars shall run short. It is far more scanty than it should be, in view of our great array of modern theological establishments.

The duties of the theological professor fall naturally into three classes, those of teaching, research, and general religious activity. The limitation of the size of the faculties, on account of the lack of the financial resources

necessary to secure a full roster of teachers, has placed heavy burdens upon the staffs of many seminaries. Professors in some seminaries at the present moment are teaching as many as twenty-five and even thirty hours per week, while in other institutions the average number of teaching hours is from eighteen to twenty.

Under these circumstances, where can time be found for adequate research work? In the theological education of tomorrow the demand for a larger amount of time in which to carry forward independent lines of study and investigation will be answered by such reconstruction of the curricula of the schools as shall enable our professors to become specialists and authorities in their respective departments. There is also unfortunately in some cases a feeling on the part of professors that when their class-room preparation is completed, and the class-room teaching accomplished the work of the day is done. This is a fatal error. The man who simply does his prescribed duty does not really do his work. The teacher of youth should be the last man on earth to allow any smug or lazy rule of life to blind him to the greater good. Besides, he loses the charm and thrill which are the sweet accompaniment of independent research and special investigation in the realm of sacred things.

There are 162 Protestant theological schools in the United States and Canada. The average faculty is about ten in number, thus there are more than 1,600 professors and instructors in our seminaries at the present time. These are exceptional men, thoroughly educated, who have dedicated their lives to certain particular branches of scholarship. They should be constantly giving to the religious world, as the result of their careful researches, informing books, monographs, pamphlets and published addresses of great value. As a matter of fact, the book output from these centers of religious learning is pathetically small.

This is a serious affair, and one to which scarcely any attention is being given. There are rich fields in which these teachers may gather sheaves of golden wheat, but the trustees of the schools must allow them sufficient time from the labors of the house and farmyard to go forth and reap these waiting harvests. The faculties must be sufficiently enlarged to enable over-burdened professors to undertake the healthful task of pure scholarship.

The seminary teacher has also his educational opportunity through the medium of general religious activity. Those seminaries are prospering today which reach out into the community, into the state, and into the regions immediately beyond. Not only through correspondence courses, but through representation of all sorts of religious and denominational gatherings the institution, and each individual professor in the institution, has a magnificent educational opportunity. He may thus carry the message of theological thought, ripe, clear, invigorating, to multitudes of lay minds.

I have sought to describe briefly the origins of modern theological education, especially in connection with our Baptist denomination, and the conditioning causes which led to the erection of our seminary establishments; then to trace the development of these centers of influence and the bearing of epochal movements of the times upon their methods of work; then to indicate the present status of the seminaries on their instructional side, the new elements in their educational program, and the problems which they face.

It remains only to call attention to a fact which we all should recognize, that the education of our ministry is ineffectual if it be not predominantly spiritual. As I see it, the primary and essential and final aim of the minister's life and labor is to save sinners. For that purpose Christ Jesus came into the world. That pur-

pose must dominate the preacher's soul and permeate the pastor's heart. The cry of the good minister of Jesus Christ must ever be: "Give me souls or I die!" Once on a shining sunny summer afternoon, in the St. Giles Church in Edinburgh, I heard an old man, with a massive mane of snowy hair and a face of serene strength and beauty, speak to a thousand children. He besought them in simple yet noble accents to give their precious young lives to Jesus Christ. That man was past eighty; he died six months later. That was forty-two years ago. That old hero and saint of God was Horatius Bonar, who wrote:

"I heard the voice of Jesus say,
Come unto Me and rest;
Lay down, thou weary one, lay down,
Thy head upon My breast.

I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting place,
And He has made me glad."

It is this utterly simple yet sublimely spiritual attitude that must move the man of God, in the divine calling of the Christian ministry. Unless this attitude prevails, unless the Holy Spirit have his way in our ministerial training schools, they will be, as by ignorant people they are sometimes called, theological cemeteries.

Our seminaries should be aflame with pentecostal zeal and surcharged with the power of the Holy Ghost. All theological education should begin at Calvary and end at Calvary. It depends very largely upon the teachers in our schools of the prophets whether this age shall be the Golden Age, this year the year of jubilee, this day the day of salvation, this hour the triumph hour for a victorious faith. To these teachers the churches look for

the training of men in the knowledge of a risen and glorified Lord.

Lo, He comes! His garments smell of myrrh and aloes from the ivory palms, where the saints in glory are made glad. His voice is music. His words are words of life. His message is truth. His Spirit is love. He lived to help. He died to redeem a lost humanity. In Him are hidden all treasures of wisdom and knowledge. As teacher of teachers, as teachers of preachers, it is our divine mission to interpret Him, the living Christ, the Son of God, and God the Son.

THE SEMINARY AND SCIENTIFIC SCHOLARSHIP.

By Charles A. Stakely, D.D., Montgomery, Ala.

One of the worst things that could befall Christianity would be for its friends to make the impression on the world that it is afraid of science. A scary, running religion could not hope to do much good in a world like this, especially at a time like this. The religion whose founder claimed to be "the Way, the Truth and the Life" should fear nothing, but, conscious of its own divinity, it should hold its head erect, and with a steady and confident tread move out to the conquest of the world. If Christianity is true and science also is true there cannot be any real conflict between them, for truth is a thing that must be harmonious in all its parts.

One prolific source of difficulty in the premises is that most of those who are speaking for theology are not themselves theologians and most of those who are speaking for science are not themselves scientists. Real theologians and real scientists are as a rule modest men, conscious of the limitations within which they work, and slow of speech. If these could be got together in conference and the mutually accepted results of their deliberations be published to the world, many if not most of the troubles arising out of a supposed conflict between religion and science would take to themselves wings and fly away. One thing is certain, neither James P. Boyce nor John A. Broadus would ever have put Christianity in the attitude of fearing any possible disclosure of nature or history, for both regarded it as the one absolute, final faith by which all other faiths are to be corrected or destroyed.

In thinking of the Seminary and Scientific Scholarship, we may think (1) of the Seminary and the scientific

attitude, (2) of the Seminary and the scientific method, and (3) of the Seminary and the knowledge of science.

1. The Seminary and the Scientific Attitude.

Following in the wake of its founders, who were scholarly men, the Seminary has steadily maintained the service of scholarly men, each one expert in his line, and kept itself in a feeling attitude toward the growing knowledge of the world. Dr. Boyce was a graduate of old Charleston College, and Brown University, and Princeton; while Dr. Broadus was and will ever be a recognized part of the glory of the University of Virginia. They were associated with great professors, and themselves became great professors. They knew and they loved the atmosphere of learning and culture. Possessed of scholarly instincts and trained as they were to scholarly pursuits, their attitude toward scholarship was not only hospitable but enthusiastic. And it was precisely in this frame of mind that they set about with others to establish an institution in which American youth ministerially inclined could be trained for the pulpits and pastorates of the land. It never occurred to them this could be adequately done in unscientific ways. Both believed in the Divine call to the ministry and both believed in the influence and leadership of the Spirit of God, but both believed also in the best possible human equipment for the highest of all callings.

Dr. Boyce taught in theology, and he looked on theology as a science. Dr. Broadus taught in hermeneutics, in his marvelous skill in both the Greek and the English New Testament, and looked on hermeneutics as a science. And Dr. Broadus took the art of homiletics, in which also he was one of the greatest of all masters, and reduced it as nearly as could be done to a science. Each man worked on principles, on exact principles, in his own line, as true scholars have always done and always

do. Both were orthodox, but it was because each regarded orthodoxy as scientifically establishable from the Word of God. Such was their attitude, and such has been the attitude of the great school which they helped to found. Every one of our professors today is a scholar and an expert in his place, and no one of them would think of science in an unscientific relation of his chair.

The Seminary has always opened its doors to all, giving to each student as much as he could take or would be willing to take to fit him for his place in the work, but its great wish has also been to produce scholarly men under the Spirit of God to divide the Word of Truth unto the people, capable of taking their place among the intelligent forces of the world, of holding their own in any circle, and at least now and then to turn out a great big fellow to daze the world with his Christian scholarship, his preaching ability or his genius for leadership, and so to turn the eyes of the world toward the Seminary itself, the people who own it and the Lord whom they serve.

2. The Seminary and the Scientific Method.

But if the seminary under the leadership of its founders has stood for the scientific attitude, it has also been a stickler for the scientific method. No interpretation of a book of the Bible or of any passage in a book of the Bible is trustworthy that is not scientifically arrived at. We all know of the widespread careless use of Scripture passages for homiletical purposes. Something must be got out of the passage whether it is the right something or not. And we know as well how it often happens that preachers go by the sound rather than by the meaning of words in texts, and how the principle of accommodation has operated in the use of passages in preaching. All preachers have to face the temptation to interpret always in the popular way; and here before us ever is what is

called the devotional element in the Scriptures. But devotion founded in ignorance is badly based, and oh, the tragedy, the tragedy in Zion, of Christian devotion conceived and brought forth in error and supported by superstition! The devotional spirit, however noble in itself, however essential to our happiness and usefulness, often plays unfairly with the Word of God. Only such devotion should be encouraged as roots down in the substratum of truth, and truth is to be ascertained and certified only by correct canons of investigation and interpretation. The critical apparatus is a necessity. The Seminary, to be sure, wishes to be popular, but it wishes to be popular by giving to the world a service of truth.

The Seminary cannot make men preachers and pastors by merely getting down on its knees and praying with them. It must put something into their craniums, it must supply them with theology, it must show them how to interpret the Scriptures properly and how to sermonize, it must give them some church history and some sense of philosophy, instruct them in comparative religion, ground them in the principles of evangelism, show them how to do in the pastorate, and give them at least enough sociology to meet intelligently the community life-forms which they are to face when they get out into the world. A Boyce and a Broadus would have turned every Seminary student out a Christian scholar, if they could have done so; and scholarship comes by the scientific method. Learning may come in a haphazard way, but scholarship comes only by the scientific method. The spirit of the founders is the spirit of the Seminary today.

3. The Seminary and the Knowledge of Science.

But if the Seminary is bound to assume the scientific attitude and is committed to the scientific method, how can it stand otherwise than favorably related to the world of science? No one could ever quote a Boyce or a

Broadus as accepting at any time mere theories for truths or mere hypotheses for facts, but both of these men would have encouraged research, discovery and invention, both would have said godspeed to all honest workers in the laboratories of the world.

No one knows the Bible who knows nothing but the Bible. The Bible stands related; it dovetails into the universe. Nature is no less truly a revelation of Almighty God. Boyce's Theology devotes more than fifty of its pages to the revelation of God in nature and providence. In Mullins' The Christian Religion in Its Doctrinal Expression, not only is page after page devoted to the same revelation, but special mention is made of the physical sciences; astronomy, geology, biology, anthropology, physics and chemistry, as contributing each its own quota to the expounding of the Infinite Glory. Everything in the sweeping vision of these men, from the most insignificant flower blushing by the wayside up to the highest star that sings its tenor in the music of the spheres, declares the glory of God. There is a testimony of the rocks and it is a testimony for God. Any true knowledge of nature is so much true knowledge of God. If some misread and so shut God out of His universe or in any way diminish his glory, it is not with any aid from a Boyce or a Broadus or the Seminary which they helped to found.

Almost every chair in the Seminary touches one or more of the sciences, while the chair of Theology has to compass them all. This last chair simply cannot migrate at all without a knowledge of the sciences or at least of science in general, and it must know the truth here and tell the truth here as it does in all things else; and no truth here can be really dangerous to its high and holy aims.

In the faculty of every theological seminary there should be a professor of science; not that the ground is not already covered, but that the matter is so marked off

by its own manifest importance as to deserve a special chair. It should deal especially with the physical sciences, as it is in connection with these that most of the religious troubles arise. In all our communities there are men and women who have these troubles, and large numbers of young men and young women returning to the congregation from schools in which these sciences are taught in their sharpest forms and most devilish applications, without any fortifying religious instruction, and such persons need to be helped. But who is to do it? The man of all men for the purpose is the local pastor. It is his to direct and comfort in such cases, and he should be taught how to do it at the seminary, where it can be best done by one who has it as a specialty.

Numbers of the men who come to the seminary have not had the advantage of a college course, and many of those who have taken such a course have not taken the sciences with any special adaptation to the pulpit and the pastorate. And when we send out preachers it must be with a view to their winning men and women of science no less than others to our Savior, Jesus Christ. Here is a task for the seminary which should not be imposed on the chair of theology or the chairs of Old Testament and New Testament interpretation, though each of these in its place must continue to handle the matter for its own uses, but assigned to a chair or chairs of its own.

But in any event, the seminary should keep in touch with the growing thought of the world, and so with science in all its true developments. Despising empty and unsupported speculations, it should welcome any true light that it can get on either of the great revelations with which it has to deal. It should encourage the linguist, the archaeologist, the historian, the physicist, the philosopher, and look on true science not merely as the handmaid of religion but as an organic part of the revelation of that God whom we have in the Holy Scriptures and in the religion of Jesus Christ.

BOOK REVIEWS.

I. THEOLOGY, PHILOSOPHY AND APOLOGETICS.

The Self-Disclosure of Jesus. The Modern debate about the Messianic Consciousness. By Gierhardus Vos, Ph.D., D.D., Professor of Biblical Theology in Princeton Theological Seminary. George H. Doran Company, New York, 1926. 305 pp. $2.00 net.

Dr. Vos has done a most careful piece of work of the highest value. He has covered the whole question of the Messianic consciousness of Jesus with the full realization of the issues at stake. The only thing that he takes for granted is the fact of the supernatural. It is, as he says, useless to discuss Christ with one who denies the supernatural in Christ. Dr. Vos is a master in Biblical Theology, and he has used his knowledge with great skill and fairness in the critical interpretation of the important passages that bear upon the Messianic claims of Jesus. It is a noble book that will do good wherever read.

A. T. Robertson.

Cosmic Evolution: Outlines of Cosmic Idealism. By John Elof Boodin, Professor of Philosophy, Carlton College. The Macmillan Company, New York, 1925. 484 pp. $3.50.

"'Cosmic Evolution' is the serious attempt of a philosopher in good standing with both his American and British colleagues to prove that the higher categories—life, mind and God—are intrinsic to reality, and not chance additions of human fancy; that they are not only as real as those of the physical sciences, but that the weight of the evidence confers a superior jurisdiction upon them and enthrones God as the creative and guiding genius of the cosmos."

Thus the publishers. Let us get a paragraph from the author's own account, in the preface:

"The time has come for a synthesis of the scattered elements of the new story of creation into an imaginative whole."

* * *

"The philosophic attitude of this book * * * may be characterized as *empirical realism* and *cosmic idealism.*"

* * *

"The structure of this book may be compared to the structure of a symphony. The work starts with a prelude, an introductory chapter on 'Cosmic Evolution,' which states the main argument in somewhat general terms with a somewhat imaginative appeal to human interest, so as to beguile the reader to go on. The body of the work consists of three parts or movements which repeat, with variations, the same theme, that of cosmic interaction. In the first part, the theme is stated in the terms of the general theory of evolution, the story of the earth in its setting in the cosmos; in the second part, the theme is stated in the terms of human nature and its evolutionary levels; in the third part, the theme is stated in terms of the theory of relativity and its cosmic implications. Each moment works up to the same climax and therefore has a certain completeness of its own, but all three movements belong to the total development of the theme. In my opinion the concept of mind and the concept of relativity are as critical for a true philospohy of the universe as is the concept of evolution. The work ends with a postlude or finale, which sums up in a somewhat lyric way the meaning of the whole under the title 'Cosmic Religion'."

No better statement could be made of the aim and nature of the work.

Its value lies in its effort to synthesize the dominant concepts of recent scientific and philosophic thought and to save religion as the spiritual evaluation of all the cosmic reality and process.

The work is highly poetic, even more poetry than philosophy. It is a bold undertaking to write realism and idealism. Yet any true philosophy must point in this direction.

Dr. Bordin allows his imagination to riot, and it bears him much of the time above the realm of sober rationality. He uses adjectival nouns as substantives with utter abandon and so is much of the time weaving fine and beautiful cosmic structures out of pure abstractions while leaving quite behind all substantive reality.

God is the abstract genius of the cosmic process, we are Earth's conscious moments of existence for which she has been unconsciously striving through unmeasured stages and in which conscience moments she can not make better headway in more rapid processes.

Our own joy and worship are inspired by being such helpful, even if poor and partial, ideas of Earth now so glad to be conscious and capable in us.

It is a fascinating work and truly lures the reader on; but when he has come to the end, where is he?

W. O. Carver.

Christ, Sin and Redemption. The Place of Christ in Divine Forgiveness. By Rev. Prof. David Russell Scott, M.A., Ph.D., Professor of Biblical Languages, Criticism and Exegesis, Congregational College, Edinburgh. George H. Doran Company, New York. 252 pp. $2.00 net.

Dr. Scott is frank and pleasing in his Prologue when he says that "perhaps the reader will get most out of this book and be fairest to the writer, if he takes it as an expression, imperfect enough, of sure and assertive conviction." Certainly a writer should have some rather strong convictions in dealing with subject matter that is in any wise theological. In the Prologue and Epilogue the author flavors the book with his own personality. And it is a good flavor.

The book is in two parts. The first deals with the testimony of Jesus, Paul and John concerning Sin and Redemption. The testimony of Jesus is handled well. He then deals with Paul's experience of Redemption and later with "Paul's thoughts and speculations concerning this experience." The question

is raised concerning Paul's vision of Christ on the way to Damascus. Dr. Scott distinguishes three forms of "seeing," physical, intellectual and spiritual. "Paul's vision of Jesus was, pre-eminently, a vision of the invisible. He saw Jesus as the Christ of God. God's Son was revealed in him. The power of such vision depends upon a man's spiritual culture. . . The Christ of God was Jesus, and on the Damascus road with the eye of faith and the spirit Paul saw Him. It is, from the religious point of view, quite profitless to argue for the physical objectivity of the vision." The reader will stop and ponder over I Cor. 15:8, as well as the vivid and detailed accounts of Paul's experience.

The author treats Paul as a sacramentalist. "Baptism, in itself, has a real spiritual efficacy. . . In Galatians iii:26-27, faith *and* baptism are the two means by which the faithful become one with Christ. . . The same is true of the Eucharist. . . The bread and wine are not mere symbols: they have in themselves an efficacy, and they can hurt anyone who may partake unworthily." The author then goes a step farther to relate these "sacraments" to certain pagan practices. "Popular religion and the Greek mysteries were a response to man's conscious need of redemption, through them the worshipper was supposed to be really delivered from self and the world. The Christian rites of Baptism and the Eucharist, which externally had certain similarities with the pagan, answered to the same need: they, too, were efficacious; they, too, communicated reality —reality not of an idol or a mythical god, but reality as it had been historically revealed in Jesus the Crucified" (p. 84). A good antidote for such argument is an unbiased reading of the New Testament.

The second part of the book is quite worth while and reliable. The author's discussion of "The Place of Jesus in the Act and Process of Redemption" is clear and forceful, as is his discussion of the Crucified and Risen Redeemer and the Redeeming God. Though the reader will disagree with the author in many points, he will like his style and manner of expression.

H. W. Tribble.

The Mystery of Painlessness: An Appeal to Facts. By Frank Ballard, D.D., M.A., B.Sc., Author of "The Miracles of Unbelief," etc., with Foreword by S. Parkes Cadman, D.D. Fleming H. Revell Company, New York, 1926. 95 pp. $1.00.

It is now many years since Dr. Ballard began his notable career as an apologete. He has produced much since his first notable book, "The Miracles of Unbelief." I have at least five of his volumes and now welcome another. Here he has taken a new turn, a sort of surprise flank attack on the critics of the Christian view of the world. Instead of trying to interpret the problem of pain, as a part of the problem of evil, he has elaborated the measure and quality of painlessness in the world. Finding here a mystery of goodness, he turns it to the advantage of the mystery of godliness. The line of thought is at once interesting and profitable, and many will doubtless find help in following it. W. O. Carver.

The Modern Religious Situation. By Edward S. Kiek, Principal of Parkin College, Adelaide. T. & T. Clark, Edinburgh. 213 pp. $1.75.

The author seeks to give a suggestive rather than an exhaustive treatment of the problems in the religious situation of today. He is sympathetic and comprehensive in his manner of handling each problem, yet he is positive in reaffirming scriptural authority. "I would strongly insist," he says, "on the urgent need for hard thinking and fearless speaking. The idea is widespread that Christianity is intellectually discredited and even bankrupt. I believe this idea to be entirely erroneous, so far as concerns the *real* gospel of Jesus Christ, but it is not altogether erroneous so far as certain *presentations* of that gospel are concerned" (p. 4). In his first chapter he deals briefly with the problems that are due to the progress of scientific discovery, literary and historical criticism, and social movements. He sees the utter hopelessness of the entire situation apart from Christianity. "The situation is such that no one can be an optimist who is not either a Christian or a fool" (p. 21).

In his chapter on the difficulties about the Fatherhood of God the author brings the reader to the language of Jesus with the challenge to accept his conception of God as Righteous and Loving Father, or reject the idea of the existence of God. He summarizes with this terse statement: "In *higher* terms we *cannot* think; and in *lower* terms we *dare* not think; the only alternative is not to think at all!" (p. 28).

In subsequent chapters he deals pointedly with the difficulties about Prayer, the Christian Ethic, the Virgin Birth, the Resurrection, the Atonement, the Future Life, the Church, and the Ministry. In each chapter the argument is well developed and forcefully presented. In dealing with the problem of the Resurrection he states and answers the hallucination theory, and the theory that holds that the spirit of Jesus survived the cross and triumphed over the tomb, but denies the resuscitation of the body of Jesus, and then he affirms the traditional view that holds the bodily resurrection of Jesus. However, in adducing his argument for the traditional view he discards Christian experience as being invalid to prove the historical resurrection of Jesus. The evidence of the Scripture appears to the author as sufficient.

All in all it is a good book. It should at once strengthen the reader's faith and stimulate the desire to delve deeper into these problems. H. W. Tribble.

The Eloquence of Christian Experience. By Raymond Calkins. The Macmillan Company, New York, 1927. 232 pp. $2.00 net.

In this intensely interesting book the author proceeds upon the proposition that in Christian experience we have a potential solution of all our theological problems. He feels that if we emphasize this experience we can well afford to surrender the virgin birth and the bodily resurrection of Jesus, especially, if by doing so we can have harmony among Christians. "If the fundamentalist in our day would concede the secondary importance of a purely physical supernaturalism, and if the modern-

ist in our day would recover a deeper evangelical experience of God in Christ, there might be peace and agreement in the theological world." (p. 29.)

The evidence of Christian experience is of great value in theology and apologetics, but it in no way contravenes or vitiates the evidence from the Bible. The author appears to be giving his zeal for harmony too much rein. It is not a fault of the evidence so much as it is of the manner in which it is used. We like to think that Christian experience confirms the other evidences and strengthens our faith in the Bible, even to the acceptance of the miraculous, the supernatural.

Aside from the error of over-emphasizing experience to the exclusion of other evidences the book is valuable. The chapter on The Christian Experience and Christian Theology is especially helpful. H. W. TRIBBLE.

The Roots of Religion in the Human Soul. By John Baillie. George H. Doran Company, New York, 1926. 255 pp. $2.00 net.

The author is Professor of Christian Theology in Auburn Theological Seminary. He is Scotch and a fine exemplar of that style of thought and writing so distinctively Scotch and which has so enriched theological literature in the last thirty years or so.

Professor Baillie saw chaplain service in the late war, and his interpretation of religion is markedly influenced by the reactions he saw and felt among the soldiers in that war—one ventures to think rather too much influenced thereby.

These chapters represent lectures "before a Midsummer Conference for Ministers and Religious Workers at Union Theological Seminary, New York City." They are five in number: "The Present Situation in Religion," "What Religion Is—Some Misunderstandings," "What Religion Really Is," "What Christianity Is," "How Faith Arises in the Soul."

It is Religion that is under analysis, not Theology. That has to be kept in mind throughout the reading if we will get

the best impression and the most benefit. It is a most vital discussion and is very loyal to the religious insight and leadership of Jesus, and is thrillingly inspiring. One reads on in vain expecting to come upon that religious value which Paul found supreme in Jesus. Nor can we quite see how the author could in the last chapter escape coming upon the "birth of the Spirit." W. O. Carver.

II. SERMONS, LECTURES AND ADDRESSES.

The Seen and the Unseen. By Sir W. Robertson Nicoll, M.A., LL.D. George H. Doran Company, New York, 1927. 294 pp. $2.00 net.

All admirers of the late Sir W. Robertson Nicoll, the brilliant first editor of The British Weekly, will rejoice in this choice selection from his writings. Then extracts on religious subjects are made by his wife and daughter in exquisite taste, and they meet a variety of needs. The marvelous insight and balanced wisdom of Robertson Nicoll stand out on every page. It is a charming book. A. T. Robertson.

Things that Matter Most. By John M. Moore, D.D. The Judson Press, Philadelphia, 1926. 121 pp. $1.25 net.

This book consists of thirteen short, pointed, timely messages that have been delivered by the author from the pulpit of the Marcy Avenue Baptist Church, Brooklyn, New York, and over the radio from Station WJZ of New York. The author's effort has been to put major emphasis upon major matters in the Christian religion. The subjects of the last four messages are suggestive of the value of the book: The Church for the Task, The Trial of Truth, The Mastery of the Soul, and The Way of the Cross. The book was written largely at the request of many who heard these messages over the radio. H. W. Tribble.

The Real Jesus and Other Sermons. By James Allan Francis, D.D., Pastor First Baptist Church, Los Angeles. The Judson Press, Philadelphia, 1926. 131 pp. $1.25.

Dr. Francis is one of the foremost preachers in America. He has a great church in Los Angeles of 1,800 members. They are putting up a million dollar plant. He has drawn a dozen pictures of Christ at work with men in sermons that throb with life and power. They go far to explain his leadership for Christ. A. T. Robertson.

The Truth and the Life, and Other Sermons. By Joseph Fort Newton, D.D., LL.D., Author of "Preaching in London," "The Sword of the Spirit," etc. George H. Doran Company, New York, 1926.

Dr. Newton must be ranked among the greatest of living preachers. His sermons are notable for intellectual grasp, for spiritual insight, for ethical enthusiasm and for a rhetorical style which, without any straining after effect, is at once clear, vigorous, beautiful. He is intense in his earnestness. He is positive in his convictions, but broadly tolerant in spirit—a combination much to be desired but not often realized. We commend this volume of sermons to those who are looking for a strong spiritual tonic, but who can read without disturbance or resentment the utterances of a man which will sometimes run counter to their own opinions. C. S. Gardner.

The Friendly Four and Other Stories. By Ralph Connor (Rev. Charles W. Gordon, D.D.). The George H. Doran Company, New York, 1926. 175 pp. $1.75 net.

To say that a book is written by Ralph Connor is to recommend it to a place in every library. Here is one that the fathers and mothers, and boys and girls will want to read. It is a good book for the family circle, the Sunday school teacher, and the preacher. It will suit all, young and old. The seven chapters are drawn from the Bible through a fertile and culti-

vated imagination and written in a beautiful and fascinating style. They are old stories, but told with a freshness and vividness that make them new. Here is a master in the art of story-telling, and he is at his best in telling the stories of the Bible.

H. W. TRIBBLE.

The Crucifixion in Our Street. By George Stewart. The George H. Doran Company, New York, 1927. $1.35 net.

Here are twelve sermons by the editor of "Redemption: An Anthology of the Cross." They are based upon texts that deal with the redemptive significance of the suffering and death of Christ. They consist mainly of illustrations, which are aptly chosen and well given. H. W. TRIBBLE.

The Religion of Jesus and the Faith of Paul. The Selly Oak Lectures. By Professor Adolph Deissmann, D.D. Translated by William E. Wilson, B.D. Second Edition, 1926. George H. Doran Company, New York.

It is good to know that a second edition of these stimulating lectures of Dr. Deissmann delivered in Birmingham, England, in 1923, has been called for. He discusses the communion of Christ with God and the communion of Paul with Christ. He is loyal to Christ as the Messiah and the Redeemer. Dr. Deissmann was prevented from coming to America last winter. He hopes to come at a later time. A. T. ROBERTSON.

III. BIBLICAL LITERATURE.

A Beginner's Grammar of the Hebrew Old Testament. By Kyle M. Yates, M.A., Th.D. Published by George H. Doran Company. $2.50 net.

Students and teachers of Hebrew will welcome this new grammar. It is compact and convenient in arrangement. Its explanations are clear and simple. Its approach is natural and

progressive. Although it does not attempt to include all that a complete grammar would contain, its treatment of the essentials is ample and satisfying. We congratulate Professor Yates upon permitting the instincts of the teacher of beginners to triumph over the man of exhaustive research, for this is just the kind of book needed.

As the author states in the preface the book is the fruit of a class room experience of several years with perhaps the largest Hebrew class in America. There are forty-two lessons, each containing material for an hour's recitation, and presenting the material for study, explanatory notes, and exercises. As early as the fourth lesson a section is given to vocabulary; and it is to be noted with commendation that in these sections and in the exercises care is given to the choice of the most common words of the Old Testament. Everything is arranged to facilitate an early reading the Scriptures.

At the end of the volume are select vocabularies for use in preparing the exercises; word lists for further memorization; and complete paradigms of the verb, personal pronouns, and pronominal suffixes. A careful examination of the volume leaves the impression that nothing has been left out that a beginner will need, and nothing inserted that should have been omitted.

There are a few typographical errors and here and there errata almost inevitable in a first edition, but the volume does credit to Professor Yates and the Southern Baptist Theological Seminary, and leads one to expect a more comprehensive and exhaustive work from this source in future years.

J. B. Weatherspoon.

The Patmos Visions: A Study of the Apocalypse. By Philip Maurer. Hamilton Bros., 120 Tremont St., Boston, Mass., 1925. 576 pp. $3.00.

The author is a convinced dispensationalist. He has no hesitation in identifying the various beasts and plagues in the Apocalypse with modern historical events. For people who like this sort of thing the book will be interesting.

A. T. Robertson.

The Life, Letters and Religion of St. Paul. By C. T. Wood, B.D., Fellow and Dean of Queen's College, Cambridge. Charles Scribner's Sons, 597 Fifth Avenue, New York, 1925. 418 pp. $3.25.

Here is another book on Paul, and a good one. There are two excellent maps. The author accepts the Lukan authorship of the Acts and the genuineness of all the Pauline Epistles. He, like Ramsay, puts Galatians before the Jerusalem Conference. The author has in mind students who know some Greek, as he frequently discusses Greek words. It is a good handbook for those starting the study of Paul.

A. T. Robertson.

Redemption: An Anthology of the Cross. Collected and edited by George Stewart. George H. Doran Company. 328 pp. $3.00 net.

Using the twenty-second Psalm to give the true pitch and atmosphere to his book, the editor has given us here 206 fine poems and hymns that have been inspired by the cross of Christ, and that have as their central theme the redemption that has been purchased by Christ through his death. In addition to the table of contents, giving the title and the name of the author of each poem, there is also a useful index in the back of the book, giving the first line of each poem. Here is a book that the preacher can use to great advantage.

H. W. Tribble.

The History and Literature of the New Testament. By J. Henry Thatcher Fowler, Ph.D., Professor of Biblical Literature and History, Brown University. The Macmillan Company, New York, 1925. 441 pp. $2.50.

This is a very astonishing book. It is like the play of *Hamlet* with Hamlet left out. It is in the same series with Bosworth's "Life and Teachings of Jesus," to which it refers students who want to know something about Jesus. In what he does give, the author rejects the Pastoral Epistles, Jude,

and II Peter. The student who has only this volume will obtain a one-sided and inadequate idea of "The History and Literature of the New Testament," the most wonderful history and the greatest literature of all time. A. T. ROBERTSON.

IV. COMPARATIVE RELIGION AND MISSIONS.

The Moslem World in Revolution. By W. Wilson Cash, D.S.O., O.B.E., Formerly Assistant Principal Chaplain to the Egyptian Force. London, Edinburgh House Press, 1926. 160 pp. 2 shillings.

A Mission Study book, also quite suited for private reading, written by a man in temper, training and direct relation to this subject peculiarly fitted to give a faithful and instructive account of present conditions and tendencies in the Mohammedan section of our world life, it is no wonder that this work ran through five editions in twelve months.

Christianity has now come into its first really great opportunity for proclaiming its gospel to the Moslem peoples. This book is a new challenge, and points the road to intelligent acceptance of the task. W. O. CARVER.

The Cost of a New World. By Kenneth MacLennan, Secretary of the Conference of Missionary Societies in Great Britain and Ireland; General Secretary of the United Council for Missionary Education. The Livingstone Press, London, 1926. 192 pp. 2 shillings nine pence postpaid.

This work is worthy of its publication by the United Council for Missionary Education for eight of the outstanding missionary organizations of Great Britain. It has already had an extensive use on both sides of the sea and deserves to be used by millions yet, who are wishing to know the new factors in the remaking of our human world. It may be studied privately and in all sorts of groups. It is a small, clear-cut, well-written,

passionately earnest "survey of world conditions and international problems" and a vigorous presentation of Jesus Christ as the only "Leader in the conflict" of our seething life.

W. O. CARVER.

From Japan to Jerusalem: Personal Impressions of Journeying in the Orient. By Christine I. Tinling, author of Bits of China, with an Introduction by Mrs. Ella A. Boole, President National Woman's Christian Temperance Union. Fleming H. Revell Company, New York, 1926. 144 pp. $1.25.

Readers of Bits of China are ready with an eager welcome for Miss Tinling's further accounts of her around-the-world journey as representative of the W. C. T. U. and as preacher and teacher of temperance, righteousness and Christianity.

She is a good story-teller and has a gift of description, which add to the pleasure and profit of reading her accounts. It is an informing volume to add to the China Bits.

W. O. CARVER.

Education in the Native Church. By Roland Allen. 26 pp.

Indigenous Ideals in Practice: A Survey of the Evangelistic and Church Work in the District of Siaochang, with Some Reference to Developments during the Decade 1914-1924. 24 pp.

A Bird's-Eye View of Latin America. 39 pp. and 3 maps.

All these pamphlets are from the World Dominion Press, London, and issued under the direction of Thomas Cochrane, Editor, at 6d each. The titles describe the purpose and suggest the contents. The Latin America is the beginning of the "World Dominion Survey Series," which is intended to cover the entire world. The dominant idea of the whole group of these publications is the promotion of world-wide evangelism and the development of "the Indigenous Church." They really represent reprints from the *World Dominion,* "an International Review of Christian Progress," issued quarterly from 1 Tudor Street, London, at two shillings sixpence annual subscription.

W. O. CARVER.

V. CHURCH HISTORY.

A History of the Baptists. By John T. Christian, D.D. Baptist Sunday School Board, Nashville, 1926. 469 pp. $3.00.

This second volume of Baptist History from the pen of the late and lamented Dr. Christian deals with American Baptists from the first settlements in America to 1845. This is a worthy companion to Volume I. Three great periods are treated: 1. The Colonial Period, in twelve chapters. 2. The Period of the American Revolution, in four chapters. 3. The Period of Growth and Organization, in nine chapters.

Here we have a story more interesting than fiction, yet based upon the records of those stirring times. There is evidence throughout of Dr. Christian's long and patient toil. What a wonderful treasury of illustrations this book is! There is, at times, more of the "Chronicle" than one would expect; sometimes, more Apologetics than history. But withal, it is a great volume, from a great soul and pen about a great denomination that is generally not understood.

The persecutions which early Baptists endured receive large and just treatment. The study of this great volume by the host of Baptist young men and women, who so often take religious liberty for granted, would revolutionize denominational loyalty. They need to know, what this book reveals, that Baptists in *this* country, just a few centuries ago fought, bled and died that they and all others might worship or *not* worship without interference from civil or ecclesiastical authority.

The reviewer is sad as he writes of the book which the author did not live to see published. The Baptists of the whole world never had a more valiant champion. By pen, from pulpit, class room and forum, in season and out of season, Dr. Christian defended the truth as he saw it, and while his mighty pen is dry and his prophetic voice is still, yet "Blessed are the dead who die in the Lord. . . they rest from their labors, and their works do follow them." F. M. Powell.

The Story of Jesus and the Beginnings of the Church. By Benjamin W. Bacon, D.D., Litt.D. (Oxon), Professor of New Testament Criticism and Interpretation, Yale University. The Century Company, New York and London, 1927. 326 pp. $2.50.

Dr. Bacon adds as a subtitle to his latest book, "A Valuation of the Synoptic Record for History and for Religion." Dr. Bacon is a very independent critic and has his own ideas about most things. He is always interesting, especially when he takes a line of his own and when few, if any, agree with him. These chapters were delivered as a course of lectures in 1923 to a summer conference at the Mount Alison University of New Brunswick, in 1924 to the Pacific School of Religion at Berkeley, California, and in 1926 to a summer school of ministers at the Reformed (not Lutheran) Theological Seminary at Lancaster, Penn. They are therefore untechnical in style. Dr. Bacon takes Mark's gospel as the basis of his lectures, with some use of the Logia and the early part of the Acts, the Petrius tradition in the main. He holds to much of the traditional gospel of grace. The book is valuable as an easy way of grasping Dr. Bacon's interpretation of the gospel of Christ for today. A. T. Robertson.

The Church and the Creeds. By Daniel Lamont. George H. Doran Company, New York, 1926. 256 pp. $2.00.

This, another volume from the "Living Church Series," is in many respects the best of them all. The writer not only manifests a very gracious spirit and sympathy, but there is everywhere that caution and humility which come only with deep insight. Without any parade of learning, one is conscious from the start that he is in the hands of a master as the author deals with the most used and abused subject on earth—creeds!

The author divides the book into three sections: 1. Historical. In nine chapters he deals with some of the great creeds of Christendom in such a sympathetic and judicious manner that one wishes to keep every word. 2. Defensive. Here, in

three chapters, is not only a remarkable apologetic for Christianity, but the sanest defense for Christian and *Church* creeds one has found. 3. Constructive. The last four chapters deal with the whole subject of Christian unity (not necessarily *union*) in a remarkably telling way.

One must read the book to get its spirit and message. No review can do it justice that did not copy its pages. In this day of misunderstanding, harshness, bitterness and suspicion, this book, stalwartly Christian, is an oasis in the desert. Either section is worth far more than the price of the book. One will not—does not need to—always agree with the author. But any thinking Christian will be helped by his spirit and quickened by his thinking as he deals with this subject of universal, Christian interest.

F. M. Powell.

Angel. By Du Bose Heyward. George H. Doran Company, New York. 287 pp. $2.00 net.

Mr. Heyward has lived in the South and knows the ways and thought of the Southern people. Many will remember his novel, "Porgy," that received such favorable comment. The scene for this new story of his is laid in the mountains of western North Carolina and pictures faithfully and powerfully a life which is filled with event and tragedy.

Angel is a girl of the hills, who lives among the prejudices of the mountain people. Her story is dramatic, intense, memorable.

Kyle M. Yates.

The American People. By Thomas J. Wertenbaker. Charles Scribner's Sons, New York. 482 pp. $5.00 net.

Students and writers of history are becoming more and more aware of the futility of writing history which only historians will read. They are making a conscious effort to reinvest the story of America with the charm which naturally and rightfully belongs to it. They are trying to tell the story with as much

interest and glamour as may be possible to the imagination of the writer.

Professor Wertenbaker has given a connected narrative of the discovery, settlement, and expansion of our country from its beginning. The story is vividly told, in a style worthy of the subject. It is far more than an assembling of dates and a catalogue of names. In the manner of the novelist he has selected the salient characters and dramatic moments, and has made to live before our eyes the remarkable centuries of our national development. It is a great subject fascinatingly handled.

KYLE M. YATES.

VI. PRACTICAL THEOLOGY AND SOCIAL REFORM.

Pulpit Prayers and Paragraphs. By William L. Stidger, D.D. George H. Doran Company, New York, 1926.

The "long suit" of this remarkable preacher is to link the pulpit up with life. Certainly his methods are unconventional, and no doubt grip the attention of the people. Probably nobody goes to sleep in his church. For this reason especially—though it is not the only reason—his methods are worthy of study by other preachers, but not of imitation by them.

This volume has four "books." The first "book," or section, contains a number of his pulpit prayers, taken down by a stenographer, or written out afterwards. The second contains a number of "Beatitudes of the Beautiful," in which the author seeks to train his people in the perception and appreciation of the varied beauty of nature. Then follows a series of new "Ten Commandments"—one series for the church in its relation to the youth of today; another for the youth of today; then one for preachers today; another for the "Drys" (but none for the "Wets"); and, lastly, one for this generation in its attitude toward mothers. These are all interesting and commend themselves, with one exception, to a Christian conscience. That

exception is the injunction laid upon the "Drys" to remember that "in certain great eastern cities and manufacturing sections it (prohibition) is a failure." There is no proof that prohibition is a "failure," in the absolute sense, anywhere in this country.

The last section of the book consists of a number of "pulpit editorials," which are brief comments upon current events and situations, which were read before the sermon on Sunday evenings. They contain much good sense and wise counsel, often expressed with quaintness and sometimes with considerable beauty.

I repeat, Dr. Stidger is worthy of the study of other preachers, if they have judgment enough to avoid the temptation to imitate him.

C. S. Gardner.

One Thousand City Churches. By H. Paul Douglass. George H. Doran Company, New York. 380 pp. $4.00 net.

The author has already distinguished himself in the field of accurate diagnosis of modern church life and needs. His "St. Louis Church Survey" developed and illustrated a type of method which is coming into wide vogue in dealing with complicated, difficult city church problems. The report given in this new volume contains the results of investigations of 1,044 representative Protestant churches in cities of over 100,000 population. This is the most comprehensive, accurate, scientific survey which has as yet been made of representative urban churches, and is of incalculable value to those who are grappling with the city church problem. It is exceedingly interesting to note that the author, in his effort to classify city churches according to types, finds that they are "in essence only urban adaptations of rural progenitors." The extent to which a city church has left its rural methods and standards and is meeting the needs of its urban environment may be discovered by means of the "measuring rod" which Dr. Douglass has established. Perhaps this is the most valuable single feature of the book. The treatment throughout heralds the introduction of the scien-

tific method in dealing with church life. The author has no case to make, no pet theory to advance, no special methods to champion. He seeks to secure the facts as they are, and organizes and analyzes these facts, and on this basis to propose procedure which seems obviously necessary in the light of actual situations. Every city pastor and Christian worker should immediately possess this book, and give to it weeks and months of thoughtful study. G. S. Dobbins.

The Humanism of Jesus. By Robert H. W. Shepherd, M.A. George H. Doran Company, New York, 1926. 212 pp. $2.00 net.

The author is a missionary among the Bantus in South Africa. He has been called on to show his interest in all the varied classes around him and has turned to Jesus to get inspiration for his task. This book is the outcome of that passion for the poor, the afflicted, the outcasts, and all the rest. There is the note of reality and of sympathy in it all that is helpful.

A. T. Robertson.

The Spirit of Worship. By Friedrich Heiler. George H. Doran Company, New York City. 215 pp. $2.00 net.

There has been a significant revival of interest in church worship within recent years, and this book is the outgrowth of a fresh study of the underlying philosophy as well as the historical forms of Christian worship. The author is a German theologian, professor of the History of Comparative Religions in the Evangelical Faculty of Theology at Marburg, and is thoroughly acquainted with the historical development of the various types of services. He deals first of all with worship in the early church, and then traces the various kinds of liturgical services which have developed through the centuries. His interpretation of the liturgies of the Eastern and Roman churches, of the Calvinistic service and related forms, and of the Anglican

service, displays rare insight and understanding. The author knows little of congregational or democratic worship, but confines himself almost entirely to the historical forms of the liturgical churches. One need not become a mere imitator to find in these historical forms of worship values which will make possible the enrichment of worship in a non-liturgical church. Ministers who desire to make the service of worship more beautiful and satisfying will find in this book a wealth of suggestion.

G. S. Dobbins.

Labor Attitudes and Problems. By Willard E. Atkins, A.M., J.D., Associate Professor of Economics, University of North Carolina, and Harold D. Lasswell, Department of Political Science, University of Chicago. Prentice-Hall, Inc., New York, 1924.

The authors of this work have undertaken an important task. Students of modern social problems, especially labor problems, have had a growing appreciation of the psychological aspects of these questions. This book takes up for consideration various groups of laborers—such as coal miners, steel workers, clothing workers, casual laborers, agricultural workers, etc., and seeks to ascertain by a first-hand study just what their attitudes are. It then goes on to discuss certain general problems, affecting all groups of laboring men—such as standards of living, unionism, co-operation, and so on. The result is a discussion which is unique in its approach to these vexing questions and throws fresh light upon them.

C. S. Gardner.

VII. PSYCHOLOGY AND RELIGIOUS EDUCATION.

Building for Religious Education. By Henry Edward Tralle and Geo. Ernest Merrill. The Century Company, New York. 200 pp. $2.00.

A church building movement of startling proportions is sweeping America. Church and Sunday school specialists are saying with confidence that no church building in this country

as much as 25 years old is even measurably adequate for the demands now being made upon it, and few buildings as much as ten years old can meet these demands. Pastors and building committees, confronted with the problem of devising plans for expensive and extensive church plants, are eagerly seeking authoritative aid for their task. This book is the result of collaboration between an outstanding specialist in religious education, of the Northern Baptist Convention, and an outstanding architect, member of the American Institute of Architects. The book is distinguishd by the effort to provide plans for church buildings that will be adapted to the demands of a modern program of religious education and worship, rather than compelling the program of education and worship to be modified to meet the limitations of the building. The practical value of the book may be indicated by such chapter headings as "Building a Program," "Problem of Class Rooms," "Furnishings in School Rooms," "The Church Auditorium," "The Fellowship Room," "Procedure in Building," "Financing Church Buildings." Among the most valuable features of the book are the many illustrative plans giving actual blue-print details of a number of recent buildings which have embodied measurably the qualities demanded in an adequate modern church house. This book will form an indispensable adjunct to the reference material which should be in the hands of every pastor, architect, building committee, in the planning of a new church building.

G. S. Dobbins.

Fear. By John Rathbone Oliver, A.B., M.D. The Macmillan Company, New York, 1927. 366 pp. $2.50.

This book is a sensation! To read the first five pages is to read it *all,* and to read it all at one sitting. It is such a relief from the extremes usually found in either modern psychology on the one hand and "Christian Science" on the other. This book is not only good psychology but is an interesting and captivating story. The psychology is clothed with every-day

language about every-day human experience. The layman is not conscious that he is dealing with technicalities at all.

"James Edwards, successful business man, through neglect of health and starved mental and spiritual life gets himself into a condition in which a first shock makes him a victim of fear. The book is devoted to an account of his cure, the way in which a modern psychiatrist works, and the wizardry of modern psychology. . . It discusses principles in terms of human being; explains theory by means of showing practice; tells of methods by developing the need for them."

The modern psychiatrist has become "pro" rather than anti-Christian in dealing with human ailments—that is a healthful reaction from most of the "behaviorists." In this book, of course, the picture is overdrawn. "Mr. Edwards" learns too rapidly and *remembers* his boyhood Latin too well. The "Fear Hunter" is very unreal, but is, of course, an ideal toward which a few, *very* few, psychiatrists work. Evidently—rather *too* evident, one thinks—the "Fear Hunter" is either a High Anglican or a Roman Catholic and a rather vigorous champion of his cause. The best part of the book, scientifically and from the standpoint of the story, is the *reality* of "Mr. Edwards." One meets his counterpart every day. The lesson is made clear, as well as captivating, that *Fear* is a deadly poison to body, mind and soul; also that it may be cured by natural means within the reach of everyone. Even the exaggerations in the book add to its interest. It is truly a great book—a pioneer that deserves a wide reading. F. M. Powell.

VIII. MISCELLANEOUS.

What is the Matter with the Baptists? By J. F. Love, Richmond, Va. Educational Department, Foreign Mission Board, 1926. 47 pp. Paper, 25 cents.

This is a vigorous, vital, paternal discussion of the present serious crisis in the Southern Baptist Convention. The aim is

constructive. Besides the introductory question providing the title, discussed in several pages, there are chapters dealing with Orthodoxy, Leaders, Colleges, Boards, Co-operation, Our Present Co-operative Program, "Conclusion of the Whole Matter." It is in the last three chapters that most intense interest centers at the moment. I fear Dr. Love's great concern for courtesy for the *principle* of co-operation has blunted the edge of his sword of criticism of plans and methods that are really wrecking the missionary work of Southern Baptists and threatening the integrity of the Convention itself. Unless we can speedily rearrange our machinery to make it fit the genius of Baptist polity and conserve the primary purposes of the Convention, Southern Baptists are doomed to a period of decline. Co-operation is vitally important, but we must distinguish spirit and fact from form and method. The *budget* is essential to efficiency, but *The* Budget is not, and efforts to *enforce* it are resented. We must co-operate, but we are not bound to submit to the tyranny of the Co-operative Commission. The hour for these distinctions has struck. W. O. CARVER.

The Spiritual Element in History. By Robert W. McLaughlin. The Abingdon Press, New York, 1927. 312 pp. $2.50.

This is a great book. The author has put years of research and reflection upon it. Every page shows evidence of much thought. It is a book that will interest all who think—do not read it unless you are willing to think—and will help to solve many problems for those who study and teach.

The author raises the question: "Is it possible for the historian today to reach a conclusion from the pages of history regarding the final meaning of history?" He then attempts, by the historical method, to answer this large and difficult question.

The author sets forth the idea that the spiritual, along with the economic and intellectual, must be dealt with if the full meaning of history is to be gained in any adequate sense. Much

has been written in recent years about the modern attitude of science, philosophy and psychology to religion. This has not been done for history, and our author undertakes seriously to do so. He has done his task well. Entirely apart from the religious value of Christianity our author shows how inadequate as *history* is any work that leaves out the event of the life and impact of Jesus Christ. Would that high school and university teachers of history could read this book. There should be a wide demand for this worthy volume. F. M. POWELL.

Islands of the Mediterranean. By Paul Wistach. The Bobbs-Merrill Company, Indianapolis. 337 pp. $4.00 net.

This travel book makes one want to pack up and set out for a genuine holiday among the islands of the Mediterranean. The distinguished author knows the art of picturing the places he visits in such an attractive way that you feel that you are enjoying the trip with him.

He visits Barcelona, Majorca, Corsica, Monte Cristo, Elba, Sardinia, Sicily, Malta, Corfu, Crete, Rhodes and Cyprus. It is not a tour of the casual globe-trotter, but that of a man intensely interested in the people and the cities he visits. His descriptions are made so much more interesting because of his remarkable fund of facts on history, literature and art.

An unusual table is given and an extended Travel Note on how to reach the principal Mediterranean isles.

KYLE M. YATES.

A Victorian American Henry Wadsworth Longfellow. By Herbert S. Gorman. George H. Doran Company, New York, 1926. 363 pp. $5.00 net.

Mr. Gorman has given us a modern life of Longfellow. It is one of the finest contributions of the year. It is as a Victorian American that he is pictured, essentially lovable as a personality and valuable as an ornament to the American scene of his time.

The author has studied afresh the period in accordance with the individual, and the result is a picture of the Time-spirit as well as of the poet who rode it so well. He proves himself a shrewd critic of the period and of the man.

He begins with the period just prior to the war of 1812 and lays an elaborate background for the coming of our hero. He is then presented as a young college student in Bowdoin College, a world traveller for three years, a professor in the New England college, and then into his full glory as our great American poet.

It is exceedingly well done throughout. The author has such a delightful style and command of classic English that it is refreshing to read him. There are more than a score of excellent illustrations which enhance the value of the book.

The publishers are to be commended for their part in producing such a handsome volume. KYLE M. YATES.

Religious Education Music Manual. Compiled and edited by Lucy Carolyn Main. The Judson Press. $1.75 net.

This is an excellent compilation of songs, scripture lessons and other prose and verse, for use in the week-day and vacation church schools. The selection of material for all departments has been carefully made. The pictures appeal to the eye and have a lesson to teach. It is well bound and printed on good paper. INMAN JOHNSON.

Science and Religion: Five So-called Conflicts. By William North Rice. The Abingdon Press, New York and Cincinnati, 1925. 53 pp. 50 cents.

This essay is too brief for any adequate treatment of its wide range of topics; nor is it possible to say that the positions are satisfactory at all points. It is written with vigor and with a fine purpose. W. O. CARVER.

In the Palace of Amuhia. By Florence Willingham Pickard. Sunday School Board of the Southern Baptist Convention. 219 pp.

Mrs. Pickard is doing a fine work in helping to provide wholesome fiction for our young people. She has a charming style, a vivid imagination and a remarkable ability in presenting scripture truth.

This new book of hers is a fascinating story of faith and love, with its setting in ancient Babylon. It will hold the interest of young and old and prove a helpful thing for them.

KYLE M. YATES.

The Galilean Accent. Some Studies in the Christian Life. By Arthur John Gossip, M.A. (Edin.) Charles Scribner's Sons, New York, 1926. 294 pp. $2.50.

This striking and stirring volume of sermons belongs to the series called "The Scholar as Preacher." It is one of the best in the whole list. The preacher has the knack of going right at the point in a fresh and vivid way that rivets attention and drives the message home. Only a real scholar could preach these sermons, but he must be a real preacher also. Mr. Gossip is both.

A. T. ROBERTSON.

The Tragedy of Saul. By John A. Hutton, D.D. George H. Doran Company, New York, 1926. 141 pp. $1.50.

Dr. Hutton, now the able editor of The British Weekly, is a favorite at Northfield and has a powerful hold on the religious public in both Britain and America. He has a style all his own, and there is always the element of surprise in his way of handling a subject. He is never conventional and often brilliant. His best qualities are seen in his handling of "The Tragedy of Saul," a fearful warning for the man who forsakes God.

A. T. ROBERTSON.

A Thousand Dollar Prize Renewed.

Two years ago the Foreign Mission Board of the Southern Baptist Convention offered a prize of ONE THOUSAND DOLLARS ($1,000.00) for the best manuscript treating of EVANGELICAL CHRISTIANITY AS AN ALTERNATIVE FOR A LOST OR DECAYING RELIGIOUS FAITH. The purpose of this advertisement was to provide a book which should be helpful to a large company of intelligent men and women in all lands who, having outgrown certain religious forms and faiths, but left with unsatisfied religious needs, could be induced to give Evangelical Christianity consideration if it were presented to them in attractive and appealing form. In response to this advertisement a large number of manuscripts were submitted. These have had the attention of a committee selected to examine them. The committee reports that, while there were several most excellent manuscripts among those submitted, there was not one which the committee feels meets the conditions of the advertisement and which should be given the THOUSAND DOLLARS under it. That contest is, therefore, closed, but the THOUSAND DOLLARS which was offered having been contributed by individuals who were interested in this piece of mission work, and the Foreign Mission Board of the Southern Baptist Convention having this amount on hand with no authority to use it for any other purpose, makes this announcement of the renewal of its offer to pay a THOUSAND DOLLARS for a manuscript to which a competent committee shall make this award. The offer is open to everybody, and we shall be glad to send anybody upon application a copy of the advertisement, which defines the sort of book that is wanted and the terms on which the THOUSAND DOLLARS will be paid. All manuscripts must be submitted on or before January 1, 1928.

All who are interested in this matter should address J. F. Love, Cor. Sec'y Foreign Mission Board, S. B. C., Richmond, Virginia.

An Alternative for a Lost or Decaying Religious Faith.

The Foreign Mission Board, Southern Baptist Convention, Richmond, Virginia, U. S. A., offers a prize of ONE THOUSAND DOLLARS ($1,000.00) for the best manuscript on EVANGELICAL CHRISTIANITY AN ALTERNATIVE FOR A LOST OR DECAYING RELIGIOUS FAITH.

It is well known to students of missions and religion that multitudes of intelligent men and women who once held the faith of Roman Catholicism, Greek Orthodoxy, Mohammedanism, Buddhism, etc., no longer believe in these forms of religion, or have become aware that their faith is gradually decaying. Many of these have confounded the whole religious question with that form of religion in which they were brought up and which is the dominant expression of religion in the society about them. They have intellectually outgrown the faith of their childhood, but have not found an alternative to take its place. They are also conscious of unsatisfied religious natures and of unattained moral ideals. They realize, too, the need of "a power not our own which makes for righteousness." Most of them have a feeling that religious truth in a form satisfying to their intelligence and a religious faith which is capable of satisfying their hearts and meeting their needs, must exist somewhere. Moreover, these intelligent observers see more or less plainly that there is a need for a vital religious faith to reinforce personal and public morals in the society with which they are familiar, even in the religious circles of their acquaintance. Reflection leads these thoughtful men and women to the sound conclusion that this help must be obtained through religion or it will be missed altogether. They know that, whereas the formal religions which they have outgrown are inadequate, inefficient and unadaptable, that to attempt to satisfy the spiritual nature without religion is an irrational alternative. Most of them are intelligent enough to see that, while religion as they have known it cannot satisfy the soul nor transform society, the foundations of society, business, commerce, national and international politics would utterly crumble without that morality of which religion is the chief support. Morality charged with the religious dynamic alone will invigorate and transform debilitated and jaded humanity and make that humanity the conservator of the high interests of society and the world. If a religious faith is not found which can meet the world's moral need, then moral doom is certain for men, society and nations.

Do you believe that there is a religious faith which can meet these needs and bring satisfaction, peace and strength to these souls now adrift on a sea of doubt and skepticism? Do you believe that Evangelical Christianity will prove itself to all who will try it? Can you write a book which can convincingly and appealingly present this faith as an alternative to these imperiled voyagers? If you can write such a book, there are wonderful possibilities in the writing and the use of it. We have been told in Italy that there are 8,000 priests and monks in that land who, coming out of the experiences of the Great War, abandoned the Roman Catholic faith, and declared that they would never again put on the gown, a symbol of loyalty to the pope. A religious census of the Imperial University at Tokyo,

taken a few years ago, revealed in the student body of that single Japanese institution there were three thousand who had lost faith in Buddhism and Shintoism, and who enrolled themselves as agnostics. What a need and opportunity these students offer to men and women who have the right message and the mental and spiritual attitude which qualifies them to present that message to these "citizens of the republic of letters" who are to be influential members and strong factors in the life of the nations!

The Foreign Mission Board offers a THOUSAND DOLLARS ($1,000.00) for a manuscript of forty thousand and not to exceed sixty thousand words which shall be considered by a competent committee as the best of those submitted and the most suitable to convince and persuade men and women of a lost faith in all lands to accept Evangelical Christianity and to test it as a remedy for their needs and the needs which they have discovered in their fellowmen. The prize is not a big one, but it is attached to an opportunity for a large Christian service which ought to elicit the finest Christian talent. The prize money is provided in free-will offerings by individual Evangelical Christians who have found in their religious faith that help which they covet for all their fellowmen. These Christian men and women make it possible for this Board to offer this prize without drawing on its missionary treasury. It is the purpose of this Board to seek an arrangement with all evangelical mission boards, home and foreign, by which the prize manuscript may be published in as many languages as possible and on equal terms for all boards.

SUGGESTIONS FOR COMPETITORS.

1. The book is for men and women in all lands and of all previous religious faiths; the writer will need to have a good understanding of the religions of the world, present-day world conditions and movements of religious thought; and especially will the successful writer need to be possessed of a very genuine and universal human sympathy.

2. A deep and confident Evangelical Christian experience, a vigorous and seasoned conviction of the truth, a sound and balanced evangelical faith, and unhesitating confidence in the power of that faith in the lives of those who accept it are essential; but the work must be persuasive rather than pugnacious; evangelistic in spirit and purpose rather than controversial. The end sought is genuine Evangelical Christian conversion rather than polemical conquest.

3. Manuscripts should contain not less than forty thousand nor more than sixty thousand words.

4. Three copies of the manuscript must be submitted for the convenience of the committee which is to examine them.

5. All manuscripts must be in the hands of the Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia, U.S.A., not later than January 1, 1928.

6. The prize manuscript will be chosen by the judges on the basis of its adaptation to the purposes set forth in this offer, all aspects being considered, including grasp of subject, use of material, quality and expression of thought, sound view of Christian truth, spiritual insight, convincing and persuasive power, etc.

7. A committee of five (5) will be selected to pass upon these manuscripts. The decision will be determined by the majority opinion of this committee and will be final. The submission of a manuscript commits its author to these terms.

8. The award will be made as soon as possible after the date named for all manuscripts to be in hand.

9. The winning manuscript becomes the property of the Foreign Mission Board with complete and exclusive rights thereto, including copyright privileges, of translation and circulation in any manner in any land by any arrangement said Board may choose.

10. All manuscripts may be rejected by the Committee if no one of them is found to meet the conditions named in this advertisement, and the Foreign Mission Board of the Southern Baptist Convention may buy any manuscript not winning the prize if it shall so desire at a price to be agreed upon by the Board and the author. The Board is under no obligation to purchase any manuscript nor the author under binding obligation to sell to the Board.

11. The offer is open to any man or woman who wishes to compete for the prize.

12. Authors should give titles to their manuscripts, but the Foreign Mission Board reserves the right to assign to the manuscript which is chosen that title which approves itself to the judgment of the Board.

13. Manuscripts must be submitted anonymously, a letter to the Corresponding Secretary of the Foreign Mission Board accompanying the manuscript. The Secretary will then place on the manuscript and the accompanying letter identifying numbers or marks, and these letters will be filed in a lockbox until the decision of the judges is rendered.

Correspondence is invited.

J. F. LOVE, Corresponding Secretary,
Richmond, Virginia, U. S. A.

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